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The Ecclesiastical Review

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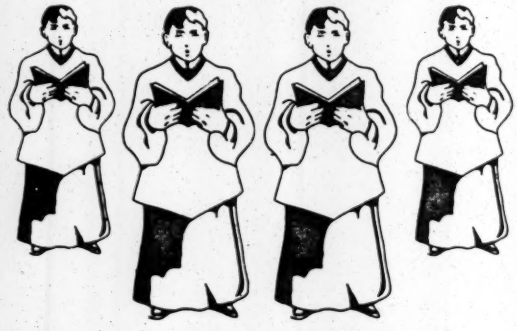

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VIII.—(LVIII).—FEBRUARY, 1918.—No. 2.

THE UNIATE ORIENTAL CHURCHES.[1]

THE series of important events which are taking place in the Orient since the fall of 1914 has brought to evidence the venerable churches extant in those war-torn regions. In this article I shall endeavor to recite briefly the past history of those churches and describe the rise, growth, and chiefly the organization of those most interesting bodies of Uniates, our brethren in the Faith.

ORIENTAL UNIATE CATHOLICS.

The existence of a part of Christendom, called the Oriental Church, is a matter of general knowledge.

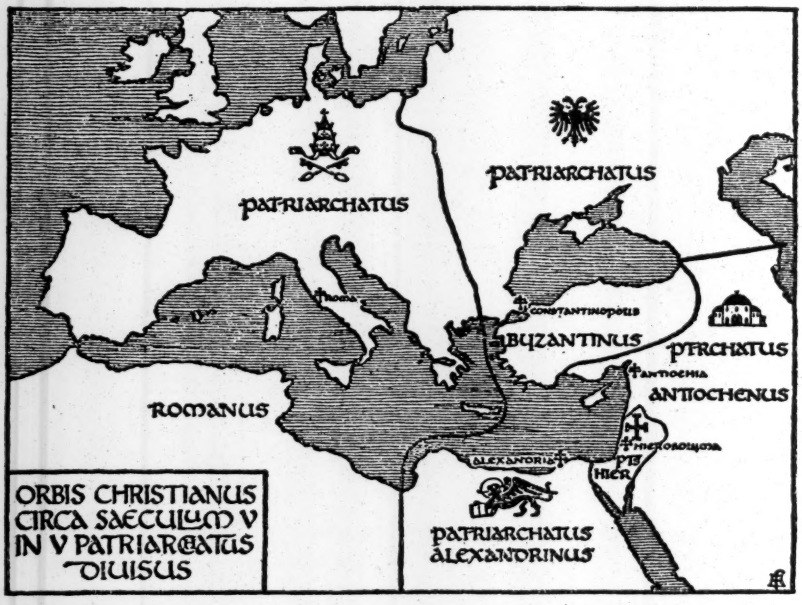
The name "Oriental" is derived from the geographical position of that great body of Christians who occupy those European territories lying between the river Vistula and the Ural Mountains, on the northeast, and in the south extending as far west as the Adriatic Sea.

In Asia we find them in Asia Minor, in western Persia, and a body of them on the western coast of British India. In Africa they are to be found in Egypt, as far as the Soudan, Abyssinia, and a part of Libya (west of the Sandjak of Bengazi in Turkish days). Some of their patriarchates or "churches" are united to the Holy See. These are Oriental Uniates, Catholics as we are.

The question naturally arises "What is a Uniate?" The Very Rev. Dr. A. Fortescue answers this question very clearly:

[1] The *Orthodox Eastern Church*, by Adrian Fortescue, (London, 1907) was freely consulted in the preparation of this article. I am also indebted to Dr. Fortescue for his courteous permission to use the map reproduced below.

"The definition of a Uniate is a Christian of any Eastern rite in union with the Pope; namely, a Catholic who belongs, not to the Roman, but to an Eastern, rite. They differ from other (schismatic) Eastern Christians in that they are in communion with Rome, and from Latins in that they have other rites." A curious but entirely theoretic question of terminology is: Are Milanese and Mosarabic Catholics Uniates? If we make rite our basis, they are; that is, they are Catholics who do not belong to the Roman rite. "As a matter of fact, the real basis, though it is superficially less obvious than rite, is the



patriarchate, so the remnants of other rites in the West do not constitute Uniate churches." [2]

An Italo-Greek may best be defined as a member of the Roman patriarchate in Italy, Sicily or Corsica, who, as a relic of ancient custom, is still permitted communion with the Byzantine rite.

The Pope, for an Oriental Catholic, is the Vicar of Christ, the successor of St. Peter and the visible head of the Church,

[2] Catholic Encyclopedia, Vol. V, "Eastern Churches," Section B, "Uniate Churches."

with all the rights and prerogatives attached to his sublime dignity. But he is not an Oriental Patriarch, since he is Patriarch of the West. So, whenever the Holy Father exercises his jurisdiction in any of the Oriental churches, he acts as Pope, that is, as supreme head of the Church; whereas even for us in distant America he acts as Pope, it is true, but oftentimes also as Patriarch of the West only. For the clergy and faithful of, for instance, the Archdiocese of Turin, Italy, he is Pope, Patriarch, and Primate (of Italy). For the suburbicarian see of Albano he is Pope, Patriarch, Primate, and Metropolitan. In fine, for the diocese of Rome he is Pope, Patriarch, Primate, Metropolitan, and Bishop.

Patriarchs and Patriarchates.

As soon as we come in contact with the Oriental churches, excepting those in Austria-Hungary and Russia, we hear of the Patriarchs. Who are these dignitaries, and what is their status in the Church of God?

The history of some of their venerable sees begins with the Apostolic age. But time has worked deep changes and the near Eastern communities of those once great sees (e. g. of Antioch in Syria) have lost much of their ancient importance and suffer very much by comparison with the flourishing churches of Western Europe and North America. It should, however, be borne in mind that the Gospel was preached to them by the Apostles, as we see in the New Testament.

The hierarchy of the Church existing in each local "ecclesia" dates from about the second half of the first century. This hierarchy comprised the three fundamental orders: Bishops, Priests, and Deacons; in other words, the Apostolic organization. But a further organization determined the relations of bishops to one another; and from the beginning we find some prelates exercising jurisdiction over their fellow bishops beyond the boundaries of their own dioceses.

Early in the Christian era bishops of the more important sees—often of the chief cities of provinces—were in authority over neighboring churches. There is nothing to prove that they were formally invested with this right; still less was the arrangement an imitation of the Roman civil jurisdiction, at least before Diocletian remodeled the administrative divisions

of the Empire. The explanation of their authority seems to be that it was to the great cities that the Gospel was first brought. From them the Faith spread throughout the surrounding towns. The bishops of the chief cities, then, ruled necessarily over the oldest sees and in many cases they traced their line back to some one of the Apostles. These bishops sent missionaries to the neighboring towns; and when it became necessary to set up other sees in their neighborhood, they of course consecrated the new bishops.

This custom of consecrating another bishop was for many centuries looked upon as involving a sort of vague jurisdiction over him. It produced the relationship of a "paternitas in Christo". The new bishop looked up to his consecrator with filial respect. As a consequence, before there was any formal legislation in this matter, the bishops and faithful of each province naturally regarded the bishop of the oldest Church in their vicinity as their superior because from him they had received the Faith and Holy Orders. So they appealed to him in disputes and they followed his liturgical usage. These senior bishops were what we term Metropolitans or Archbishops. In Aichner[3] we read: "The name Metropolitan is first used as their specific title in the fourth century. About the same time appeared the synonyms Exarch and Archbishop. Since the ninth century Archbishop has become the regular name in the West, while in the East they are still called Metropolitans. The name Exarch has since changed its meaning."

Metropolitans supervised the administration of neighboring sees, consecrated their bishops, convoked and presided over synods. But the organization went further. Just as several bishops were joined under one metropolitan, so the chief metropolitan of the country dominated his fellows. These chief metropolitans were in some cases afterward called exarchs. Even before the Council of Nicæa three of them are looked upon as the first three bishops of Christendom. These three are the Bishops of Rome, Alexandria, and Antioch.

The name *Patriarch*, like nearly all church titles of purely ecclesiastical origin, was at first used vaguely; for instance, as late as the fourth century it is applied to any specially vener-

[3] *Comp. Juris Can.* (Brixen, 1900), pp. 385 ff.

able bishop. St. Gregory Nazianzen (A. D. 390, *Orat.* 42, 23) says: "The older bishop, or, to speak more suitably, the patriarch". In the West, as late as the sixth century, Celidonius, Bishop of Besançon, was called "The Venerable Patriarch".[4]

Several reasons contributed to give precedence to the patriarchs of Rome, Alexandria, and Antioch. Rome, of course, was always the first see; but the other two also claimed descent from the Prince of the Apostles. St. Peter was originally Bishop of Antioch, and Alexandria was considered as having been founded by him through his disciple St. Mark. Moreover, these three metropolitan sees represented also three distinctly defined divisions of land. Rome was identified with Italy and the rest of the West; Antioch was the chief city of Syria, and Alexandria the capital of Egypt, which in spite of all changes had preserved its own language and individuality (for instance, Coptic was spoken in Egypt up to the time of the Arab invasion). So, before Constantinople was built, these three cities were the most important in the empire. And when the first general council met at Nicæa (325), it only confirmed what had long been received: "Let the ancient custom be maintained in Egypt, Libya, and Pentapolis, that the Bishop of Alexandria have authority over all these places, just as is the custom for the Bishop in Rome. In the same way, in Antioch and the other provinces, the churches shall keep their rights."[5] This canon says also that, if any one becomes a bishop without the knowledge of his metropolitan, "this great synod declares that it is not meet for such a one to be a bishop".[6] This is the early aspect of the patriarchates. So in 325 A. D. in the church at large there were metropolitans ruling over provinces of suffragan bishops, and towering above all of them were the three great patriarchs of Rome, Alexandria, and Antioch.

Next we come to those other two sees which made up the time-honored number of five patriarchates — Jerusalem and Constantinople.

It is a well known fact that during the time of the Apostles the Church of Jerusalem was the centre of Judæo-Christians,

[4] *Acta SS., Febr.* iii, 742—Vita Romani, 2.
[5] Can. 6, Nic. *Corpus Juris* D. 65, c. 6.
[6] Socrates.

counting its bishops from St. James the Less. When Emperor Hadrian (117-138) exiled all the Jews from the city in 135, Judæo-Christians were obliged to leave it with the real Jews. Most of them had fled at the first destruction of the city in 70; so, to a certain extent the original church of Jerusalem had ceased to exist. But the Bishop of Aelia Capitolina, the pagan city rising on the site of what had been Jerusalem, in spite of his being a local bishop of Cæsarea in Palestine, was looked upon as something more than other suffragan bishops. To the Christian as well as to the Jew, Jerusalem remained Zion, the Holy City.

Hence the bishop of Aelia Capitolina attained a sort of honorary primacy, yet without disarrangement of the order of the hierarchy. A natural consequence was the seventh canon of the Fathers of Nicæa (325); "Since custom and ancient tradition have obtained that the Bishop of Aelia be honored, let this honor continue, saving, however, the domestic rights of the metropolis." [7]

These bishops, however, were not content with their "continuance of honor"; they wanted to be independent of Cæsarea and even of Antioch!

When the Council of Ephesus met (431), the See of Jerusalem was occupied by Juvenal (420-456), a very ambitious prelate. He came to the council and made a strong effort to have his see recognized as independent, but failed. St. Cyril of Alexandria opposed him vigorously and Pope Leo the Great censured his ambition in a letter to Maximus of Antioch. With the help, however, of the Emperor Theodosius II (408-450), he finally attained his object. (The Basileus is already usurping jurisdiction in ecclesiastical matters!) By the first arrangement suggested, all Palestine, Phœnicia and Arabia [8] were to be separated from Antioch and annexed to Jerusalem, thus forming a new patriarchate.

Of course, the Patriarch of Antioch, whose territory was in this way considerably reduced, protested against the Emperor's action, and the dispute lasted for twenty years, until the next general council, at Chalcedon (451), when, in the seventh

[7] *Corpus Juris Canon.* dist. 65, c. 7.

[8] Hefele, *Konsiliengesch.* II, pp. 477 and 502. (i. e. only the *Sinai* peninsula which belonged to the Empire).

and eighth sessions, the Fathers succeeded in arranging a compromise. Jerusalem was made a patriarchate, but a very small one, comprising only Palestine and the Sinai peninsula.

The first bishop of Byzantium whose name was on record during the reign of Constantine (323-337) is Metrophanes. He was a local bishop of Thrace under the metropolitan of Heraclea. The bishop of this small city would have remained in that position, if it was not for the fact that in 330 Constantine moved the seat of his government to Byzantium, and changed its name to Constantinople.

The second general council (Constantinople I: 381) endeavored to give Constantinople the second place, "because it is the New Rome"; but this canon was not accepted by the Pope. The fourth council (Chalcedon, 451) enormously extended the power of Constantinople, but its canon was also rejected by the Pope. Meanwhile, two other sees—Ephesus and Cæsarea, in Cappadocia—were "absorbed" by Constantinople.

After the council of Ephesus (431) the Nestorian heresy produced a schism in the extreme east of the Empire, by way of consequence creating a national church in Persia. After the Council of Chalcedon (451) Monophysitism caused the establishment of other heretical national churches in Egypt and Syria and cut off all Armenia. In the seventh century, Syria, Egypt, and Palestine were overrun by the Arabs, thus completing the fall of their three patriarchates. Constantinople was left without a rival in the East, becoming the head of all the Eastern churches and trying to rival Rome.

The famous council in Trullo (691-692) went so far as to draw up the following list of Patriarchs: (1) Rome, (2) Constantinople! (sic.) (3) Alexandria, (4) Antioch, and (5) Jerusalem. Then the Nomocanon goes into details and inserts the articles of the Code of Justinian, giving to the Patriarch of Constantinople the title of Œcumenical! Rome approved only some parts of this council and never, of course, these fantastic novelties.[9]

The "Trullanum" is sadly famous because it was the first council where the laws enacted were not "pro tota ecclesia". Hence the beginning of the Byzantine separatism. The

[9] Canon 36, Nomocanon t. I, c. 5.

Patriarch Photius began to inject imperial laws with the help of his Nomocanon into the church legislation. So the Eastern church, or rather its leaders, were ready for schism.

Relations and Reunion with Rome.

A very interesting part of the history of the Eastern churches is their relation with Rome—one may say, their only relation with the West. We are approaching the very heart of our subject in the reconstruction by Rome of those formerly great sees, a reconstruction which is characterized by the greatest respect for their wonderful history and ancient traditions, entitling them to the veneration of the Christian world.

We may be allowed here to sketch briefly, after the lamented Dr. Joseph Bousquet,[10] former Vice Rector of the Institut Catholique in Paris, the chief arguments of the Greeks against us:

St. John, speaking of the Word, says, "All has been done by Him and nothing has been done without Him". Origen, commenting on this expression, applied it in a rather dangerous way: "We accept as true, since all things came to existence through the Word, that the Holy Ghost is over all things and at the heart of all that owes its existence to the Father through the Son."[11] Some Arians, taking these words in a narrow sense, came to the conclusion that the Holy Ghost was a *creature* of the Son. They were called Macedonians, on account of their leader Macedonius of Constantinople. The second œcumenical council condemned them in 381 and, in order to affirm the divinity of the Holy Ghost, added to the Nicean creed, speaking of the Holy Ghost, these words: "Who proceeds from the Father, is adored and glorified conjointly with the Father and the Son". One sees the reason of this addition. But in adding "who proceeded from the Father", the Council did not deny that the Holy Ghost proceeded from the Son, it did *not say anything* on that point; that was all. Now, it is said in another place that the Holy Ghost "receives from the Son", that the Holy Ghost is sent by the Son, and this is in St. John's Gospel (15:26; 16:14). Saint Epiphanius in his work against heresies says explicitly, "The Holy Ghost who pro-

[10] J. Bousquet, *L'Unité de l'Église et le Schisme Grec.* Paris, Gabriel Beauchesne, 1913. pp. 146-148.

[11] Origen, *Commentaries on St. John,* II, 10, 75 *P. G.*, t. XIV, col. 128.

ceeds from the Father and receives from the Son".[12] Perfectly orthodox writers had been able to draw the conclusion that the Holy Ghost proceeds at the same time from the Father and from the Son. St. Cyril of Alexandria says it expressly.[13] Others preferred to say that the Holy Ghost proceeds from the Father *through* the Son. Tertullian had employed that formula: Spiritum non aliunde puto quam a Patre per Filium;[14] it is to be found in St. Basil.[15]

None of these formulas existed in the Nicean–Constantinopolitan symbol, but none contradicts it: The formula "from the Father and the Son, ex Patre Filioque", prevailed gradually in the Occident, first in Spain, then in Germany and in France, later at Rome where Saint Leo III at first deemed it inopportune, in 810, to allow its introduction, and it is only in the eleventh century, under Pope Benedict VIII, that the word *Filioque* was officially inserted in the symbol. In the Orient the formula "From the Father through the Son" had more success. Saint John Damascene prefers it to the other.[16] But these two formulas freely used in the Church did not contradict one another. They did suppose clearly that the Father is the Principal, but that the Holy Ghost did proceed nevertheless through the action of the Son. So, for a long time no one ever thought of disturbing the adherents of one or the other formula. The first attack came from the Orient; the oldest testimony we have of it is the one of the abbot of the Latin monastery of Mount Olivet, who in 809 complained at a council held at Aix-la-Chapelle that he was threatened with expulsion from Bethlehem because he recited the *Filioque* in his creed.

This is Photius's chief objection against Rome. It is baseless, of course, but has an appearance of learning and seems to leave to the uninformed room for discussion. On the other hand Michael Cœrularius's objections, which culminated in the open schism of 1054, were simply ridiculous and without the least provocation on the part of the Pope, who was always the greatest friend, the custodian of real discipline and regulation of the Oriental Church. Michael Cœrularius suddenly finds fault with the discipline of the Western Church, under the flimsy reason that it is different from that of the Oriental

[12] *Adv. haereses,* 624, *P. G.,* t. XLI, col. 1053.

[13] *Thesaurus de Sancta et consubstantiali Trinitate,* 34, *P. G.,* t. LXXV, col. 585.

[14] *Adv. Praxeam,* 4 *P. L.,* t. II, col. 159.

[15] *De Spiritu Sancto,* 18, 47 *P. G.,* t. XXXII, col. 153.

[16] *De Fide Orthodoxa* I, 12 *P. G.,* t. XCXIV, col. 849.

Church. One can hardly believe that a man in such an exalted position as Michael could have recourse to such an argument. He called the Latins Jews on account of their use of unleavened bread in the Holy Sacrifice of the Mass; and the Sacred Species themselves he calls "dry mud".[17] His chancellor, Nikephoros, burst open the tabernacle of the Latin church of Constantinople and trampled on the Blessed Sacrament because it was consecrated in unleavened bread."[18] Our fast on Saturdays then and still in honor in some parts of the Western Church, the celibacy of our clergy, the fact that Latin clerics are not supposed, in the West, to wear a beard, that our prelates wear a ring, and the like, were and are the flimsy reasons which, added to the long racial animosity, absence of confidence and understanding between East and West, keep aloof from the See of Peter nearly 125,000,000 of Christians, a hierarchy with the Apostolic succession, and a Church with the seven Sacraments.

When Michael Cœrularius refused to receive the Papal Legate and struck the Pope's name off his dyptich, a real schism was introduced and the legates could only fulminate the excommunication which they did in the following terms:[19] "As far as the pillars of the Empire are concerned and its wise and honored citizens, this city is most Christian and Orthodox. But we, not bearing the unheard-of offence and injury done to the Holy Apostolic and first See whose Legates we are . . . declare this: That Michael, patriarch by abuse, neophyte, who only took a monk's habit by fear and is now infamous because of many very bad crimes, and with him Leo, called Bishop of Achrida, and the sacellarius of the said Michael, who with profane feet trampled on the sacrifice of the Latins, and all their followers in the aforesaid errors and presumptions, shall be Anathema Maranatha . . . with all heretics and with the devil and his angels, unless they repent. Amen."

It should be recalled that the Church has never excommunicated the Orthodox communion as such, nor any other patriarch. This is the only sentence that Rome has pronounced

[17] *Vide* Will, *op. cit.*, pp. 205 and 208.

[18] C. Will, *Acta et scripti quae de controversiis ecclesiae Graecae et Latinae seculo XI composita extant* (Leipzig, 1861), pp. 164-165.

[19] C. Will, *op. cit.*, pp. 153-154.

against the " Græci ". If they lost the communion of the See of Peter it is because Michael Cœrularius struck the Pope's name from the dyptich and the patriarchs that succeeded him followed his example.

Prior to the schism of Michael Cœrularius, the Holy See had been little concerned about the older Nestorian and Monophysite heresies. The conversion of these dissidents had been left to the then Catholic hierarchy of the Byzantine Empire. But the attempts of the Byzantines in this direction were made in the most hopeless and impolitic manner, i. e., by destroying those people's nationality and rite, imposing the Greek language in their liturgy and centralizing them in the patriarchate of Constantinople. Of course nothing was achieved; but, to a certain extent, heresies were created.

These negotiations under Cœrularius were the first instance of Rome's treating with the Orthodox with a view of reunion. The second council of Lyons (1274) and the council of Ferrara-Florence (1438-1439) were the first efforts on a large scale. At Florence there was a representation of all the Eastern churches, and reunion with them was considered as a kind of supplement to the question of the Greek Orthodox. It is a matter of history that those unions were not stable; nevertheless, such negotiations were, and are yet very important facts. For instance, the deep discussions which preceded the union of Florence clearly showed forth the relative attitude of the East and the West. The question of the patriarchs, even the new ones, was not to be a subject of real discussion, because the Western canon law contained the twenty-first canon of the eighth general council (Constantinople IV-869) : " We define that no one at all of the mighty ones of this world shall dishonor those who occupy the patriarchal thrones or shall try to move them from their sees, especially the most holy Pope of old Rome and the Patriarch of Constantinople, and those of Alexandria and Antioch and Jerusalem." [20]

Present Uniate Patriarchs.

In the sixteenth century, thanks to the unceasing labors of the Latin missionaries, the number of Orientals entering into

[20] *C. J. C.*, dist. 32, c. 7.

union with Rome became so great that Uniate churches were formed. On the other hand, as each group came out of a corresponding non-Catholic church and were accustomed to a chief of their own rite—their own "nation" in the Turkish sense—the only course seemed to be to give each of these "returning churches" a Uniate patriarch corresponding to his non-Catholic rival. Moreover, in many cases the line of Uniate patriarchs comes from a disputed succession among the non-Catholics, one claimant having submitted to Rome and having been, therefore, deposed by the non-Catholic majority.

Historically, but historically only, the oldest of these Uniate patriarchates is that of the Maronites. In 680 the patriarch of Antioch, Macarius, was deposed by the general council for Monothelitism. The Monothelites then grouped themselves round the *hegumenous* of the Maronite monastery, John (707). Thus begins the separated Maronite (at that time undoubtedly Monothelite) church. John made himself patriarch of Antioch for the benefit of his followers, who wanted a head and who were in communion with neither the Jacobites nor the Melchites. At the time of the Crusades, the Maronites united with Rome (1162 and again in 1216). They relapsed into heresy; but in 1439, i. e. at the council of Ferrara-Florence, and finally during the sixteenth century they became Catholics. The Maronites were allowed to keep their patriarch of Antioch as head of their rite, but he in no way represents the old line of St. Peter and St. Ignatius, the Melchite Patriarch being the real representative. The old Antiochian rite, now followed in its purity by the Uniate Syrians, has been latinized by the Maronites beyond recognition. They are the only ones among the Oriental Uniates who have no heretical or schismatical counterpart.

The next oldest Uniate patriarchate is that of Babylon for the Chaldeans (converted Nestorians). It began with the submission of the Nestorian Patriarch, John Sulaga (d. 1555); the title of "Babylon" was not used until Pope Innocent XI conferred it in 1681. The ecclesiastical officials of those days confused it with the name of Bagdad.

The Melchite patriarchate dates from 1724 (Cyril VI Thanas, 1724-1759). This also began with a disputed succession, namely, that of the old patriarchal see of Antioch. The Uniate Byzantine (Melchite) sees of Alexandria and Jeru-

salem are, since the time of Pope Gregory XVI, considered as united to that of Antioch, i. e. the Patriarch is administrator, his titles thus being Patriarch of Antioch, of Alexandria, of Jerusalem, and of all the East. It is customary to consider this expression " East " as an equivalent for the old Roman " Prefectura Orientis ", a civil division.

The Uniate Armenians have a patriarch who resides at Constantinople, but does not take his title from that city. His line began in 1739, with a disputed election to Ctesiphon, one of the several Armenian exarchates. He is called Patriarch of Cilicia of the Armenians.

The history of the Syrian patriarchate is as follows: In 1737 Ignatius Giarve, Jacobite bishop of Aleppo, was canonically elected patriarch of Antioch. He then made his submission to Rome and the heretical bishops deposed him and chose a Monophysite as patriarch. It is from Giarve that the line of the Uniate Syrian patriarchs of Antioch descends.

Finally, in 1895, Pope Leo XIII erected a Uniate Coptic patriarchate of Alexandria, thus replacing the Coptic vicar apostolic by a patriarch and two bishops.

At first glance, it may seem strange to have several Catholic patriarchs of the same see—of Antioch, for instance; the Melchite, Syrian, and Maronite patriarchs bearing that title. This is merely a concession to the national feeling of Eastern Christians.

Uniate patriarchs are elected by a synod of all the bishops of the patriarchate and confirmed by the Holy See. They must send to the Holy Father a profession of faith and receive the pallium from him. Their rights are summed up by a constitution of Benedict XIV, *Apostolica*, February, 1742.

The most important rights accorded them are: to summon and preside at patriarchal synods (the acts must be confirmed by Rome) ; to consecrate all bishops of their territory and to bless the Holy Chrism; to send the Omophorion to their metropolitans and to receive appeals made against their decisions. They are entitled to receive tithes of all episcopal incomes.

They can exercise a paternal supervision over their bishops, leaving intact, of course, the bishop's right to rule his own diocese. In synod they may depose their bishops, with the final approval of the Holy See. To them the bishops may ap-

peal. The patriarchs may bear their patriarchal cross exposed, not only throughout their own territory but by a special concession everywhere except at Rome. They may also dispense from the fifth degree of consanguinity. The patriarchs must make a visitation of all their dioceses every third year and may not resign without the Pope's consent. Since 1895 no appeals from any matrimonial or ecclesiastical case whatsoever may be submitted to the decision of the local Apostolic Delegate except by special permission of the Holy See; they must be referred to the Sacred Congregation of the Propaganda for Oriental Affairs.

In the Bull *Reversurus* of Pius IX (1867) further laws were promulgated, first for the Armenian patriarch; but, with modifications, they have been extended to other Uniates. Precedence among patriarchs is determined by the rank of the see, according to the order of the five older patriarchates, followed by Cilicia, Ctesiphon, then Babylon. Regularly speaking, these last two are rather "Catholicos exarcha", i. e. minor patriarchs, who in early ages were dependent on Antioch. In fact they were sent into the East of Syria (Mesopotamia) and toward the Caucasus (Armenia and Georgia) as representatives of the Antiochian patriarch "ad universalitatem causarum," i. e. Katholicos.

In Turkey all patriarchs, Catholics or not, are considered by the government as the civil heads of their "nation" or "millet". They have a rather extensive civil jurisdiction over them. The said civil power is conferred upon the patriarchs by the Turkish government, in fact by the Sultan himself, through his "berat," i. e. charter of investiture. The Maronite patriarch is the only one who has no such investiture given to him. He exercises his civil jurisdiction over the people nevertheless, thanks to the privileges of Lebanon and to the time-honored custom which in Turkey often takes the place of the law itself.

Approximate Number of Adherents of Oriental Rites.

The Oriental rites are divided into sections or branches.

BYZANTINE BRANCH.

These form a branch in which the same liturgy, the Byzantine (so called on account of having its origin in Constanti-

nople), is used, each group having, with few exceptions, its own liturgical language. These groups are:

(a) The *Uniate Melchites*, in Syria and Egypt. About 165,000, under the Patriarch of Antioch, Alexandria and Jerusalem. About 7000 are in this country and Canada. Eleven dioceses; Arabic and also Greek liturgical languages.

(b) One *Georgian* congregation in Constantinople, last remnant of the old Georgian Church. Old Georgian Ural-Caucasic tongue is the liturgical language. They obey the Latin Apostolic Delegate. At the time of the conquest of the Caucasus by Russia, beginning with the first decade of the nineteenth century, the intolerance of the Imperial Russian government forced these Uniates to take the Latin or the Armenian Catholic rite in order to escape being thrown by force into the Russian Orthodox Church. All those who failed to do so were actually incorporated into the Russian Orthodox organization and saw the gradual but steady disappearance of their liturgical language and its replacement by old Slavonic. Thus was destroyed a church which traced its origin to the beginning of the fifth century!

(c) *Uniate Greeks.* This name is given to the Hellens in union with the Holy See. They use of course the liturgical Greek language in their service. They count about 1000 adherents in Thracia (European Turkey). Since 1911 they have a bishop in Constantinople with full jurisdiction over them. He is the first Uniate Greek Hellen bishop with jurisdiction since the time of Michael Cœrularius.

(d) The *Uniate Ruthenians,* of whom there are nearly four millions in Austria-Hungary. They use Old Slavonic liturgically. Their rite in the Galician section especially has been much latinized. They have seven dioceses in Austria-Hungary. The learned and saintly metropolitan of Lemberg in Galicia, Count Andrew Scheptycky, made famous by his work for the Union in Russia and his subsequent exile after the conquest of Galicia by the Russians in 1914, is the most conspicuous figure of this church. The Ruthenians have also, since 1907, a bishop of their own in the United States. In Pennsylvania is to be found the great bulk of some 350,000 people who came to this country since the early 'eighties. There is also since 1912 a Ruthenian bishop for his people in Canada. His residence

is at Winnipeg. He has some 75,000 communicants. These two prelates have ordinary jurisdiction over the members of the Ruthenians only. They have nothing to do with other Byzantine Orientals in the United States and Canada. They are strictly speaking vicars apostolic. They are nominated by the Pope directly. No regular missionary parishes exist for their priests, i. e. any priest having the *cura animarum* has jurisdiction respectively *all over* the United States and Canada for betrothals and marriages.

(e) The *Bulgarian Uniates*, about 15,000 under three vicars apostolic. They also use Old Slavonic and are to be found in Macedonia, Thracia and Constantinople.

(f) *Roumanian Uniates.* About a million and a half, chiefly in Transylvania (eastern Hungary). They have four bishops and use their own language in the liturgy.

(g) *Italo-Greeks.* About 60,000. A remnant of the old church of Magna Gracia, with an addition of the Catholic Albanians who escaped to Italy at the time of the Turkish conquest. They are scattered about Calabria and Sicily and have the famous monastery of Grotta Ferrata, near Rome, and colonies at Leghorn, Malta, Algiers, Marseilles, and Corsica. They use Greek liturgically and obey the local Latin ordinaries.

ARMENIAN BRANCH.

About 90,000. In the East they have one patriarch, of the title of Cilicia, residing at Constantinople. Sixteen sees; nine patriarchal vicars. They also have an archibshop in Lemberg (Galicia) immediately subject to the Holy See, as well as the diocese of Artwin, in the Caucasus.

ANTIOCHIAN SYRIAN BRANCH.

(a) *United Syrians.* 35,000. This community is subject to the Syrian Patriarch of Antioch. Nine dioceses. Syriac is used liturgically. Mardin is their religious center.

(b) *Chaldeans.* 70,000. Primate at Mosul, having the title of Patriarch of Babylon. Thirteen dioceses in Turkey and Persia. Syriac is used liturgically.

(c) *Chaldeans* from *Malabar.* This group is governed by three vicars apostolic. They number about 320,000.

(d) *Maronites.* They number about 350,000 and have a patriarch residing in the Lebanon and of the title of Antioch. Eight dioceses. Liturgically they use old Syriac and Karchouni, i. e. Arabic written with Syriac characters.

ALEXANDRIAN BRANCH.

(a) *Copts.* About 15,000 *Catholics.* They have a patriarchate, restored since 1895 by Pope Leo XIII. The patriarch's residence is at Cairo. Three dioceses. Coptic (Bohairic), a later representative of old Egyptian, is the liturgical language.

(b) *Abyssinians.* This church of recent years has emerged from the ruins in which it was buried by persecution. Some 15,000 of Abyssinians are Uniates. They have not yet a bishop of their own. Abyssinian priests ordained for this rite use, as a temporary expedient, a translation of the Roman Mass in their own language, namely, the Abyssinian, a Semitic language. They obey the Latin vicar apostolic of Keren.

COMPARATIVE TABLES SHOWING NON-CATHOLIC AND CATHOLIC POPULATIONS IN THE ORIENTAL CHURCHES.

NON-CATHOLICS.

Byzantine Branch.

Greeks in the Kingdom	5,000,000	(?)
" in the Patriarchate of Constantinople		
" in Asia Minor		
" in Colonies abroad		
" in Crete		
" in Cyprus		
Russians and Ruthenians in Russia official church with Georgia.	75,000,000	
Old believers	22,000,000	
Russians and Ruthenians abroad, chiefly in North America	500,000	(?)
Serbs in the Kingdom of Serbia	5,000,000	
" in Bosnia and Herzegovina		
" in Hungary		
" in Dalmatia and Montenegro		
Roumanians in the Kingdom of Roumania	6,700,000	(?)
" in Hungary	1,900,000	
" in Macedonia	550,000	
" abroad	20,000	(?)
Bulgarians in the Kingdom of Bulgaria	4,000,000	
" in Turkey	400,000	
Melchites in Egypt, Arabo-Syrians and Hellens	70,000	
" in Syria	250,000	
" in Jerusalem (with Mt. Sinai)	30,000	

Armenian Branch.

Armenia Proper	3,000,000	
Caucasus		
Asia Minor and Constantinople. Persia and abroad		

Antiochian-Syrian Branch.		
Jacobite Patriarchate of Antioch	80,000	(?)
Jacobites in the Malabar	100,000	(?)
Nestorians in Turkey, Persia and Malabar	220,000	
Alexandrian Branch.		
Coptic Patriarchate of Alexandria	600,000	
Abyssinians	5,000,000	
Total	130,420,000	

CATHOLICS.

Byzantine Branch.		
Melchites	165,000	
Georgians		
Uniate Greeks (Hellens)	1,000	(?)
Uniate Bulgarians	15,000	
Italo-Greeks	60,000	
Ruthenians	4,200,000	(?)
Armenian Branch.		
Armenians	90,000	
Antiochian-Syrian Branch.		
United Syrians	35,000	
Chaldeans	70,000	
Chaldeans from Malabar	320,000	
Maronites	350,000	
Alexandrian Branch.		
Copts	15,000	
Abyssinians	15,000	
Total	5,536,000	

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THE PRIEST AND THE EXCEPTIONAL SOUL.

I.

THE priest is the representative of God to the individual soul in the organized ministry of the Church. We think of him and speak of him as pastor of the parish. The term "parish" brings to mind a section of a city, a large number of Catholic families, collective worship, and other activities in parish buildings. The parish is a group. Views, traditions, spirit take on a form of systematic unity which becomes definite to imagination and thought.

The pastor is profoundly influenced by his collective impression of the parish as a whole. All of the arrangements for

worship, for meetings of societies, the parish school, and related activities reflect the needs and the unity of the congregation as a whole. It is not surprising, therefore, that the pastor is inclined to replace particular and detailed knowledge of each member of the congregation by an average impression of all those who are subject to his care. Thus he develops an impression of what may be called the average soul. He preaches to this imagined average soul. His interpretations of experience, of sin and suffering, of need and capacity, are governed largely by assumptions drawn from general impressions. There is built up then within the mind of the pastor a medium through which he looks at individuals and deals with them. Judgment is so often correct, and the guidance given is so often what is needed, that priests sometimes lose the power of seeing and discovering the real individual. They see him as one of a class or type.

We speak habitually of the average father, the average mother, the average child, the average German or Irishman. There is no reason why we should not speak of the average soul. In as far as experience, problems, temptations, capacities are alike in many lives, in understanding one of them, we understand all of them. Thus the collective impression of the average soul is founded in fact. One feels and thinks like another. Aspirations are easily understood because they are widely shared. There is found in the community a certain average of spiritual development and moral sense which tends to become practically the conscience of the average soul. Ordinary duties are performed with ordinary loyalty. Average provisions for worship and devotion satisfy this type of soul completely. A fairly intelligent priest whose zeal and judgment are worthy of his training will have little difficulty in dealing successfully with such average souls. Hence, the understanding of the collective soul of the parish, of collective needs and capacity, assures effective priestly service to that extent.

There is a saying among scientists that hope of progress in a science lies in unclassified remnants. That is to say, the challenge to science is in the things that are not yet explained, whereas its triumphs are in those that have been explained. Vigorous minds are stimulated more by a challenge than by a

triumph. While average arrangements for worship and spiritual direction in a parish may satisfy nearly all of its members, there will be ordinarily some who are not reached, not content, not adequately provided for by average arrangements. These are the exceptional souls. They are in a sense the unclassified remnants. They present a supreme challenge to our wisdom and sympathy. The priest who can recognize an exceptional soul when he meets it, who can understand it and deal with it in the light of its own exceptional needs without being misled by his average assumptions concerning average souls, is surely a master in Israel.

The exceptional soul is one whose experience, temperament, needs or capacities isolate it from the collective life of the parish, leaving it strangely alone. Parish arrangements bring it little comfort because it seems to stand apart from the current of parish life. It is sensitive, reserved, self-conscious. The routine of worship falls short of its needs because it has greater needs or greater capacities than those thus satisfied. Spiritual platitudes, uttered in the pulpit or in conversation, which really bring guidance and hope to an average soul, seem useless, even repellent to the more sensitive ears and eager minds of exceptional souls. They bring to these no light, no peace. The exceptional soul craves to be understood, while the average soul assumes that it is understood. The latter is satisfied by the word as spoken, but the former searches through the heart of the speaker to find the wisdom and vision of which words are but the symbol. When the pastor possesses the gift of discovering the individual, of interpreting heart and soul directly, he becomes master and prophet. When he is indifferent to the exceptional soul, incapable of understanding it or insistent in his misunderstanding of it, he loses all power to serve or guide it. It might not be unfair to judge the average pastor by his power to discover, attract or repel exceptional souls. If he is superficial, without spiritual ambition and discernment, or discouraging, he will repel such souls. If he is arbitrary and without sympathetic understanding, they will flee him. But the pastor that has sympathy, understanding, and patience, will attract and inspire them and be their tower of strength. Discernment of souls is never more a gift than when it enables a priest to recognize and help an exceptional soul.

Pastors make the mistake of assuming that these exceptional souls are cranks or bores. The least deserving of them deserve much time and patient effort. The hurry and cares of parochial life leave many pastors indisposed to give the leisure and care that these souls demand. Sometimes we are tempted to impatience because they reveal to us our limitations of understanding and our ignorance of the literature in which their guidance must be studied. Hasty judgment is always to be deplored. Sometimes souls are made exceptional through processes of life that are in the keeping of God. Sometimes they are made exceptional by mistakes in spiritual direction in early life. Opportunity then is given to us to correct the injustice that has come to them from a priestly hand. Surely a sense of the solidarity of the priesthood should dispose us to be generous here. Again, souls are made exceptional not by suffering or hurry but by grace and special capacity. It would be a tragedy in the life of any priest to classify as a crank or a bore one whom God destined to heights of sanctity.

The principles that should govern a priest in dealing with exceptional souls are simple. He should qualify himself to discover them when he meets them. He should assume responsibility in their direction without hesitation or evasion, when he is capable of doing so. When he finds that his endowments do not qualify him to deal with a particular soul, it is his duty in justice and mercy to find for that soul another director who is qualified. A pastor should never be reluctant to admit his own limitations for work of this kind. On the other hand he should not have the weakness to refuse the responsibility which he meets, nor should he on account of disinclination or laziness pass on to a fellow priest a duty of this kind which the Providence of God has brought to him. The literature which deals with methods to be followed in directing exceptional souls is abundant and satisfying. The pastor surely has the duty of making himself familiar with it.

II.

It may be worth while to indicate types of exceptional souls if one may be permitted to say that there are types.

There is a type of soul made exceptional through resentment against a priest or perhaps a bishop or against the Church.

itself on account of some disciplinary regulation to which exception has been taken. Many of us have had the sad experience of meeting those who had been "driven out of the Church". It is not important for a priest who meets a soul of this type to determine the right or the wrong in the situation. It is the business of the pastor to overcome the resentment from which the soul suffers and bring back to it the sacramental peace of faith. Good business men assume that in a misunderstanding with a customer, the latter is always right. That policy pays. No harm is done when a priest who meets this type waives the question of blame in the hope of replacing the distractions of resentment by the consolations of peaceful faith. Unfortunately, we may not assume that the representative of the Church is always right. Now and then souls will be alienated through inexcusable mistakes of the pastor himself. It would do no harm if at annual retreats priests were to examine themselves with scrupulous care as to the chance of having been unjust to members of their own flock and of having failed in the humility and sense of justice which would lead them to make manly apology and spare no effort to correct mistakes. I know of one instance where a thoroughly representative Catholic ceased to go to Mass on account of a misunderstanding with his pastor. A friend of the former in another city who had himself just been reconciled to the Church said to him: "Either you are right or you are wrong. If you are right, compel the pastor to apologize. If you are wrong, go and make an apology." After reflecting, the gentleman wrote a letter to the pastor offering either to receive or make an apology, leaving the decision to the latter. The pastor was equal to the occasion. He made an apology and restored happiest relations. There is not much in the clerical psychology that makes apology easy to the priest who is at fault. But surely the grace of the sacerdotal state should supply the strength that nature denies, when there is question of preserving faith and doing justice to a human soul.

Another type of exceptional soul is found when one feels temperamental aversion for a doctrine of the Church. Its Divine authority is really not brought into question, nor is the soul lacking in docility. The case is one wherein temperament and sympathy combine with lack of understanding and awaken

an aversion which is as disturbing as it is unwelcome. There are those for instance who feel aversion from the doctrine of eternal punishment in hell, from the theological opinion about the fate of unbaptized children, from the supposed doctrine of the Church concerning salvation of those outside her pale. In cases of this kind scolding avails nothing. It is a mistake to assume that the attitude has been taken deliberately or that there is the slightest self-satisfaction in it. It is the business of the pastor to study with greatest care the antecedents of it and to spare no pains in endeavoring to win the mind over to a saner view. Nothing could be less wise than to assume that the person in question is alone at fault or that a mere act of the will could correct it. There is a touch of rare humor in the story of an Irishman who had lost belief in the doctrine of hell. Argument brought no relief, but when the pastor asked the offender where a certain historical enemy of Ireland now is, belief in hell was restored immediately.

In a related type of soul we find a beginning of the loss of faith as both a grace and a mental attitude. Some subtle process that escaped attention of both victim and pastor set in and the harm had been done before its presence was suspected. This process may result from neglect of prayer, from misguided reading, from unwholesome companions, from personal experience, from the baneful influence of others who studied to undermine faith by ridicule, argument, or insinuation. It may sometimes occur as the result of conscious sin, but it is a mistake to assume that this is always an adequate explanation. Cases of this kind call for tedious study of their history and for careful observation no less than understanding of mental processes. Throughout the entire study of such a case, the intelligence, good faith, and self-respect of the sufferer must be scrupulously safeguarded. I have known cases where greatest good will, glad compliance with every suggestion offered, and practice involving stern self-discipline proved that the sufferer neglected nothing that might help to bring back faith and peace. Yet something stood in the way: faith delayed its return.

We have pressing need of careful study of the occasional instances of loss of faith which are to be met in these days. There is such variety among them and their mental and emo-

tional histories are so complicated that superficial observation and ready-made views of causes and remedies are pitiably inadequate. The difficulties increase by the fact that the sufferer often misunderstands totally the deeper causes of loss of faith, and misleads unintentionally those from whom assistance might come. There is not a more subtle spiritual problem confronting the priest than that of dealing with a soul which has lost, or all but lost, faith. "Superficial difficulties which appear as the representing symptoms, so to speak, are not the real ones. They may be answered entirely to the person's satisfaction and have absolutely no effect upon the restoration of faith." One must "pay little attention to the apparent difficulties and seek the underlying cause. It will often be found in the moral life of the individual. The reason why these cases run such a chronic incurable course is that to cure them means a moral reformation; an entire making over of personality. Few confessors realize what patience and expenditure of time this means and fewer still would be able and willing to make the sacrifice that it entails." (The Rev. Dr. Thomas V. Moore, C.S.P., in *The American Catholic Quarterly Review*, October, 1917).

There is another type of soul that suffers acutely because of inability to understand the Providence of God. The mysteries of suffering, cruelty, degradation, disaster stagger souls of this kind. Unfortunately they drift into a mistaken philosophy of life. If the fear of the Lord is the beginning of wisdom; patience with the mysteries of life is its continuation. If one assumes that mysteries must be explained, one must expect much suffering and little understanding. Perhaps pastors make mistakes in attempting to explain the Providence of God, when they should confine their efforts to help one to accept its dictates with abiding faith and without understanding. There are at this moment not a few non-Christians who have been looking with kindly interest upon the Christian faith, but the horrors of the great war have driven them back into a chilling atheism. Their mistake was in the initial attitude that led them to ask an understanding of God's government of the world. Rubinson Crusoe was covered with shame and self-accusing humility when he found himself unable to answer Friday's question, "Why does not God kill devil?"

The most superficial review of the lives of the saints, or of the great believers that are found in every walk of life, shows us that simple, uncomplaining acceptance of the Providence of God has been the source of their wisdom and power. The existence of evil, the triumph of injustice, the immunity of wickedness from visible punishment, the agony of innocence, disaster striking noble men and noble women, seen in themselves, depress and confuse us. But when faith lifts our eyes and we see the wider vision of God's unfolding providence, we are helped to bear the mystery and find repose in the appeal of our helplessness to the mercy of God.

When a pastor meets souls of this kind, he must undertake to find and correct the mistakes that have brought on their unrest. Perhaps no two cases will call for exactly the same kind of treatment. It is surely a duty of the pastor to recognize the type and to work with unflagging industry and tolerant zeal to find the remedy. Sometimes the personality of the priest himself will accomplish the miracle. Sometimes the effort of the soul to tell its own story to a sympathetic hearer brings the desired relief. Sometimes judicious reading, happy analogies, appeals to homely experience are sufficient.

There is another type of exceptional soul gifted with keen moral and spiritual sensibilities and unable to reconcile itself to the ugliness of life and the faults of institutions. Such are idealists. They possess the temperament which gives us poet, orator, reformer, dreamer. Men and women of this type are caught by ideals and held to them. They judge the world and its complications in the fierce and steady light of perfection. They believe that they find warrant for this attitude in the text of the Gospel itself and in the marvelous character of Christ. Their demands on the Church are most exacting. Their impatience with the Church's patience toward human nature places them in such a frame of mind that average preaching, average Church ministrations, average Church attitudes toward sin and the sinner and faulty institutions, fail utterly to commend themselves. A pastor who dismisses this type of soul and assumes a superior air toward it thoroughly disqualifies himself to serve it. Very often an idealist of this kind will possess a range of information and instinctive understanding of social processes which place the pastor below the

idealist. He is ethically ahead of his time, perhaps ahead of his pastor. I have known idealists of this type, cranks we call them, who have wandered from city to city, from state to state, seeking a priest who would listen with patient understanding and give answer to questions which tortured their souls. I have known such to receive scant courtesy indeed and to have shamed pastors by the patience and loyalty with which they continued their search until they found understanding and direction that brought them peace.

Grave injustice is done sometimes to idealists and to social movements by pastors who lack understanding and fail to show elementary intelligence and justice in dealing with them. When a pastor meets types of this kind, if he cannot deal with them himself he should at least have the grace to seek out others who might do so. This ought to be done primarily for the sake of the direction of the soul that is in turmoil, leaving aside altogether for the moment all thought of the value of the idealist's dream in bringing about social justice.

There is another type of exceptional soul with which we are more familiar. It is that which has lost capacity for moral certainity. We say that they are scrupulous. They exaggerate all moral responsibilities and lack sense of finality in moral judgment. Everything that they think and say and do is brought into conscious and full relation to eternity. The process overwhelms mind and soul and causes acute distress. All moral laws are interpreted in a most exacting manner. Exemptions from customary spiritual and disciplinary regulations cannot be understood or are not trusted when they are understood. All sense of values between great and small is lost. The purest motives of the heart are seen in shadows that make them black. In proportion as spiritual self-confidence is lost, need of it increases. As a result, fears, illusions, exaggerations leave a trail of confusion that cause unhappiness, impair efficiency, and disqualify the soul for the touch of spiritual peace.

Another type is found in the exceptional sinner. He is very good or very bad. There is no middle way. We find here a combination of sincere desire for goodness with temperamental inability to be good, unless a kindly hand is always within reach to encourage and save.

The pastor who is a good pastor—that is, a good shepherd—will know these his charges, and they will know him as understanding friend and comforting father. The pastor who through curtness, impatience, inexcusable mistakes of self-justifying indifference fails of every delicate duty which he has toward these children of God, will find little comfort in the memory of his dealing with them when he is called upon to give an account of his flock to the Good Shepherd whose representative he is.

III.

No pastor should overlook souls blessed by God with exceptional capacity for spiritual development. They rise far above the average level of the community, because they are called to a deeper understanding of the ways of God, to more complete consecration, to more intimate sharing of His blessed spirit. It is the duty of the pastor to discover such and to interpret duty and spiritual opportunity to them. The routine of confession and Communion, of sodality meetings, and of systematic or of haphazard service which satisfy the collective longings of the congregation leave these souls unnourished, unsatisfied. Very often they must be interpreted to themselves since they may not understand either their own spiritual capacity or the approved methods of developing it. If religion should be internal, personal, transforming for each of us, it must be all of that in a much higher degree to these exceptional souls. They have need of systematic spiritual direction as regards the interior life and of intelligent direction in spiritual reading and in the sensible adaptation of life to everyday duties and relations of the world about them. Among mothers, fathers, men and women in a typical city parish there will be found not a few who invite this particular attention and compensate it a hundredfold by the growth and holiness which they manifest without in any way becoming singular or attracting attention. One can scarcely find fault with those who would wish to develop a kind of lay religious community, scarcely recognized by those not informed, wherein kindred souls might find the spiritual atmosphere for which they crave.

The last type of exceptional soul to which reference will be made is that which has a vocation to the religious life. The

pastor ought to be skilled in discovering and fostering vocations. He should bring to his ministry the most profound reverence for the religious life and a prayerful desire to cooperate with the plans of God in directing such souls wisely. The priest who judges vocations superficially, who cannot see them where they do exist, or thinks that he sees them where they do not exist, is poorly equipped for his work. Pastors who discourage vocations or fail to instruct their congregations in the nature of the call to the religious life and the place of it in the Church, seem to miss part of the wisdom which is associated with their divine calling. The young are always timid in making the supreme decisions of life. They must be guided with discretion and in the spirit of impersonal service. There are some signs of vocation which are read with difficulty. There are complications among which the Will of God is hidden. The work of balancing conflicting claims of time and eternity, of preference and of duty, is not easy. A congregation in which vocations do not appear permits us to assume that the pastor's work has not been done completely. There is the problem of not only discovering and fostering vocations but also of understanding the type of religious life to which the soul may be called. Fortunately the literature on vocations and the religious life is rich enough and of such merit as to leave to the pastor no justification for misunderstanding or neglecting this duty.

IV.

The thought that underlies these pages is simple enough in itself, although the development of it has not been attempted without some timidity. In proportion as a pastor drifts toward views and impressions concerning average souls and adapts his philosophy of life to them, he may lose the gift of discovering, understanding, and dealing wisely with the exceptional soul. It is the duty of a pastor to guard against this process and to hold himself in readiness to discover and to serve the exceptional soul in the light of its needs and its capacities. It may be said without fear of error that herein lies the supreme test of his intelligence, of his spiritual insight, and of his fitness to serve God in the priestly state.

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THE SECOND BOOK OF THE NEW CODE.

Part II. Religious Orders and Congregations.

IN the first place the Code defines the exact meaning of the various terms used in this treatise on religious associations.

1. *Religio* means a society, approved by legitimate ecclesiastical authority, whose members strive after evangelical perfection by living according to the special laws governing the society and by taking public vows, either perpetual or temporary, to be renewed, if temporary, when the time for the vows expires.

2. *Ordo* denotes a religious organization in which solemn vows are taken; *Congregatio monastica* is a combination of several independent monasteries under one superior; *Religio exempta* means a religious organization, of either solemn or simple vows, that has been withdrawn from the jurisdiction of the Ordinary of the diocese; *Congregatio religiosa*, or simply *Congregatio*, signifies a religious body in which only simple vows are taken, which vows may be either perpetual or temporary.

3. *Religio juris pontificii* is a religious organization which has received from the Holy See either approval or at least the *decretum laudis; Religio juris dioecesani* is a religious organization which has been instituted by the Ordinary and has not yet obtained the *decretum laudis* from the Holy See.

4. *Religio clericalis* means a religious organization whose members are in greater proportion priests; otherwise it is called *religio laicalis.*

5. *Domus religiosa* signifies the residence of any religious organization; *domus regularis* is the house of an Order; *domus formata* means a religious house in which reside at least six professed members, of whom, if there is question of a clerical religious organization, four at least must be priests.

6. *Provincia* is a combination of several houses of religious under one superior constituting a part of the religious Order or Congregation.

7. *Religiosi* are those who have taken vows in any religious community; *religiosi votorum simplicium* are those who have taken vows in a religious *Congregation; regulares* are the professed members of an *Order; sorores* are women who have

taken *simple vows; moniales* are religious women with *solemn vows*, unless either by the very nature or the context of the canons its meaning is to be taken otherwise. There are also nuns whose vows are by their rule solemn, but who have for certain countries been declared simple by order of the Holy See.

8. *Superiores majores* are the *Abbas Primas*, Abbots who are superiors of monastic Congregations, Abbots of monasteries that are independent though belonging to some monastic Congregation, the supreme superior of any religious organization, the Provincial superiors and their Vicars, and all others who have the same jurisdiction as Provincials. (Canon 488.)

The Rules and particular Constitutions of individual religious organizations which are *not contrary* to the canons of the Code remain in force. Those rules and statutes that are *opposed* to the canons are hereby abolished. (Canon 489.)

For the erection of a house of an exempt Order, whether it is to be a complete community, called in law a *domus formata*, or only a residence with one or more priests and a few brothers, called in law a *domus non formata*, the *beneplacitum of the Holy See* is required, besides the written permission of the Ordinary of the diocese. (Canon 497.)

In each house of a religious clerical organization there shall be appointed several lawfully approved confessors in proportion to the number of religious who have the faculty, if there is question of an exempt Order, to absolve the religious also from the reserved cases of the Order. If a religious even of an exempt Order for his peace of conscience makes his confession to a priest approved by the bishop of the diocese where the confession is made, though such priest be not appointed by the superior of the Order for the confessions of the religious, the confession is valid and licit. All contrary privileges of Orders by which their subjects could not validly confess to a priest not approved for their confessions by the Order are hereby revoked. The priest who is thus chosen by a religious for his confession can absolve the penitent also from sins and censures reserved in the Order. (Canon 519.) This canon refers especially to men of religious Orders that are exempt and over whom the priests approved by the bishop have not jurisdiction, unless granted by the Holy See. According to the old law, members of such Orders could be absolved only

by a priest of the Order approved by the respective superior of the Order, or by a priest of another Order, or a secular who had been given faculties by the authorized superior of the Order to absolve their subjects. On 5 August, 1913, the Holy See allowed the members of exempt as well as non-exempt religious organizations to confess, without permission of the superior, to any confessor approved by the bishop; and such confessors had the right to absolve from sins and censures reserved in the Order to which the penitent belonged. The new Code confirms this decree.

Religious Sisters may validly and licitly confess to any priest approved by the bishop of the diocese for confessions in general, if the Sisters make their confession in a church, or a public or semi-public oratory. All contrary regulations of the Constitutions of Orders and Congregations of women are revoked. (Canon 522.) In convents of Sisters, however, no priest can hear the confessions of Sisters unless he is specially approved for them by the bishop, excepting in the case of serious illness, when any priest may be called by the sick Sister. The superioress cannot directly or indirectly forbid such a priest to come, as Canon 523 states. Outside the case of serious illness, if the Sisters wish to call another than their regular confessor, they must choose one who is approved for that purpose by the bishop; and the bishop is urged in Canon 521 to appoint several priests in the neighborhood of each convent who may be called when a special confessor is desired by a Sister. Former regulations about the ordinary and extraordinary confessor and the prohibition to superiors to demand a manifestation of conscience are repeated in the Code. (Canons 524-530.)

For the contracting of debts that amount to more than $6000 the *beneplacitum* of the Holy See is required; for smaller sums the consent is required of the General Chapter, or of the General with his consultors, etc., according to the various rules of the individual religious organizations. For convents of Sisters subject to the bishop (diocesan religious communities) the written consent of the local bishop is needed. (Canon 534.)

As regards the novitiate, the new Code ordains that candidates must; first, be fully fifteen years of age; secondly, that they remain as postulants for six months in religious organi-

zations of women with perpetual vows, or as lay brothers in Orders and Congregations of men; thirdly, that they pass one complete and continuous year as novices; and, fourthly, that they live in the house of novitiate for that year. (Canon 555.)

The following would be invalidly admitted to the novitiate: (1) those who belonged to a non-Catholic denomination; (2) those who are not of the required age; (3) those who are compelled to enter by grave fear, or by deceit, or by force, or those whom the superior is thus obliged to receive; (4) married people, so long as the marriage lasts; (5) those who are professed members of another religious body or who have been professed members; (6) those who are subject to penalty for grave crime of which they are accused or may be accused; (7) bishops, whether residential or titular, though they be as yet only designated by the Pope; (8) clerics who by the law of the Holy See may be held by oath, for example in the regions subject to the Propaganda, to serve the diocese or mission, for such time as the oath lasts. (Canon 542.)

It is stated that the novitiate is *interrupted, in such a way that it must be made over again*: (1) if a novice after dismissal by the competent superior has actually left the house; (2) if a novice goes out of the house without permission with the intention of not returning; (3) if a novice remains outside over thirty days, either continuously or interruptedly, and even though he has the superior's permission, no matter what the reason may be. If a novice stays outside the novitiate over fifteen days, even though not continuous, and not over thirty, with the permission of the superior, or is kept out by force, it is sufficient for the validity of the novitiate to supply as many days as he remained outside. If a novice is not more than fifteen days away from the novitiate, the superiors may require that the days be supplied. This, however, is not required for validity. (Canon 556.) This Canon on the novitiate is very important, as the validity of the profession depends on its observance. It goes without saying that this law binds all religious, both men and women, religious with simple vows as well as those with solemn vows. Canonists will notice the great difference between the former legislation and the present law on the novitiate. Heretofore there was no general law making it necessary for a novice to spend the entire year in the

house of novitiate; in fact, so long as the novice remained under the obedience of the superiors, he might have been living elsewhere almost the entire year. Unless the constitutions of an Order or Congregation made such a novitiate invalid, there was nothing in the common law against its validity. On 3 May, 1914, the S. Congregation of Religious issued a decree on the requirements of the year of novitiate similar to the above (Canon 556). There is one difference, however, between that decree and the new Canon. The former required that any and all days spent outside the novitiate had to be repeated under pain of invalidity. The Code, amending this decree, is more lenient: it does not make it necessary for validity to repeat the days, if all the days one was absent during the year do not make more than fifteen. A day means a period of twenty-four consecutive hours. The novice may be frequently outside the novitiate for part of the day, but these parts of days are not to be added up to make days. They need not be counted at all. If a religious organization has more than one year's novitiate (and there are several that have two years according to their constitutions), only one year is required for validity, unless the constitutions explicitly demand both years for validity.

There is one question concerning the breaking of the novitiate that is not settled by the new Code, namely, when does a novice break his novitiate by going outside the enclosure without permission? Canon 556 says, if the novice leaves (*deseruerit*) with the intention of not returning. The mere fact of going out, e. g. for a walk without permission, or for any other reason for that matter, does not break the novitiate according to this Canon. If he leaves, however, with the intention of not returning, the novitiate is broken then and there by the very fact that he has gone outside. It will be difficult in many cases to prove the intention not to return. Suppose a novice quietly leaves the house, being ashamed to say that he wants to give up the Order, but at the same time there are ample signs of such intention. If he regrets his step and returns after a few hours, or almost immediately, is his novitiate broken? It seems fairly certain that it is broken, for the conditions of Canon 556 are verified, viz. the intention to leave and the actual leaving, without permission. The case would be

more difficult, if he asked for permission to go out without saying anything about his intention not to return, when he did not mean to come back. Suppose there are signs afterward found that indicate this intention, we would still not have a clear case, as the second condition, that he should go outside the novitiate without permission, is not verified. One should feel tempted to apply the ancient axiom, "Fraus et dolus alicui patrocinari non debent," and the permission to go out might be called no permission, as it was obtained under false pretences. The case, however, cannot be decided with certainty from the text of the new Code.

Canon 556 states that, if a novice is transferred by his superiors from one house of novitiate to another of the same order, the novitiate is not broken, and it does not seem to matter how many days may be necessary for the transfer.

The novice must be fully sixteen years of age before being allowed to take temporary vows. For perpetual as well as for solemn vows the age of twenty-one years is required under pain of invalidity. (Canons 572 and 573).

When the time for which the vows were taken has expired, there should be no delay in the renewal of the vows. Superiors have the right for a just reason to allow the *anticipation* of the renewal of the *temporary vows*; but not over one month. (Canon 577.)

In Orders of men as well as women and in Congregations which have perpetual vows, a novice must in the house of novitiate take simple vows for three years or longer if he should not have reached the age of twenty-one years required for perpetual as well as solemn vows. This period can be extended by the lawful superior by letting the religious take temporary vows again, but not for more than another term of three years. (Canon 574.) The vote of the consultors or of the community or chapter for the first vows of a novice is *decisive*, so that he cannot be admitted if the majority votes against him; for the subsequent perpetual or solemn vows it is merely *consultive*, and the superior is not bound to follow the vote of the majority. (Canon 575.)

Before first profession a novice must make arrangements to cede the administration of whatever he possesses to whomsoever he wishes for the time that he will be in simple vows, and

he is also at liberty to concede the use and the income of his goods to whom he prefers, unless the constitution of the organization demand otherwise. If this disposition was not made because he had no property at the time and he should while in vows acquire the same, for instance, by the last will of some relation or through any other title, he may notwithstanding his vows arrange concerning the administration and the use of the income as he desires. The novice in a Congregation may before the temporary vows make his last will and dispose therein freely of the goods he actually has as well as those he may acquire in future. (Canon 569.) These dispositions concerning his belongings the professed member cannot change arbitrarily, unless the constitution allow such change, but it can be done with the permission of the Superior General in Orders and Congregations of men or with the permission of the bishop for religious women, provided that the change is not made in favor of the Order or Congregation for a notable part of the property. Whatever the religious in any Order or Congregation acquire either by their work or by donations given them as religious, must be turned over to the Order. (Canon 580.) In religious communities with solemn vows the Order becomes the lawful successor to any and all temporal rights of the professed from the moment of the solemn profession, and if the Order is not capable of succeeding to the rights, as for instance the Friars Minor, the Holy See becomes the legatee. Of the goods he actually has before making solemn profession he can and must dispose as he thinks best within two months before solemn profession. (Canons 581 and 582.)

Concerning the studies to be made in religious communities that have priests as members, the Code requires that the course of Philosophy should last at least two years, that of Theology four. (Canon 589.) For five years at least the junior priests must pass a yearly examination. (Canon 590.)

In the houses of Orders with solemn vows, both of men and women, the Papal enclosure must be observed, even though the house be not a formal and complete community but only a residence. (Canon 597.) In any religious house of men or women belonging to an Order that has the obligation of the choir, the Divine Office must be said in choir if there are at least four choir members who are not legitimately impeded

by their work. If the constitutions demand it, even less than four would be bound to say the Office in choir. (Canon 610.)

The *communication of privileges* between religious Orders is abolished. Each Order enjoys only those privileges that are either contained in the new Code or directly granted to the Order. (Canon 613.)

Regulars, including their novices, are exempt from the jurisdiction of the bishop except in cases where the law states otherwise. (Canon 615.) Religious organizations with simple vows do not enjoy the privilege of exemption unless it has been specially granted to them. (Canon 618.) In all cases in which the religious are subject to the bishop they can be punished by him also with ecclesiastical censures. (Canon 619.)

Rectors of parishes in charge of a religious community are removable and can be changed at the pleasure of the bishop, who must notify the religious superior, and they can be changed also by the superior, who must inform the bishop of the change. Both the bishop and the superior act with equal right, and neither needs the consent of the other. (Canon 454.) In his duties as pastor he is subject to the bishop as well as to the religious superior. Whatever is given to the religious as pastor of the parish he acquires for the parish; otherwise he is like other religious. Notwithstanding his vow of poverty, he is allowed to accept, collect, and administer offerings for the good of the parishioners, for the Catholic schools and pious institutions of the parish. He is also permitted, according to his judgment and pursuant to the intention of those making the offerings, to expend such funds in the administration of the parish. The religious superior, however, has a right to ask for an account of his doings, as has also the bishop. Money collected for the building, maintenance, repairs, and decoration of the parochial church are in the keeping of the religious superior. (Canon 630.)

An *apostate* from a religious organization of simple vows as well as of solemn vows is one who, being a perpetually professed member, leaves the house unlawfully with the intention of not returning, or one who leaves the house with permission but stays away, with the intention of giving up his obligations as a religious. This wrong intention is presumed by law if

the religious does not return within a month or does not notify the superior of his intention to return. (Canon 644.)

The Code contains also rules for the dismissal of simply and solemnly professed members of Orders and Congregations. These regulations in most points agree with the former laws on this matter.

Third Orders and other Lay Societies.

The faithful are deserving of praise if they join associations erected or at least recommended by the Church. They should beware of secret, condemned, seditious, suspected societies, and, in general, of all associations which endeavor to withdraw from the supervision of the Church. (Canon 684.)

All associations, not excluding those founded by the Holy See, unless these latter have special privileges, are under the jurisdiction and care of the bishop of the diocese. He has the right and the duty to inspect them according to the rules of the sacred canons. Those associations, however, which are by Apostolic privilege erected by the exempt religious in their own churches, are exempt from the visitation of the bishop in so far as their internal discipline and spiritual direction are concerned. (Canon 690.)

One may be a member of several societies. No one can, however, hold membership in two different Third Orders at one time. Nevertheless membership in one Third Order may be given up, so that another may be joined. Religious may hold membership in any society except a Third Order, unless the superior deems that the laws of the society are not compatible with the observance of the rules and constitutions of the community to which the religious belongs. (Canon 693.)

The entering of the names of members on the rolls of the society is required for valid reception in any society that constitutes a legal body. Those who desire to join must appear in person at the reception. Only in such societies and pious unions as are not organized bodies may enrollment of absent candidates be allowed. (Canons 693 and 694.)

Bishops, and for exempt societies regular prelates, have the right to deprive individuals of their membership, even though the statutes of the society make no provision to that effect. (Canon 696.) For serious reasons the bishop may suppress

any society, even those erected by the religious in virtue of an Apostolic indult. Societies erected by the Holy See itself can be suppressed only by the supreme authority.

No religious Order is allowed to establish a Third Order for seculars without special permission from the Holy See. Orders that have Papal approval for the Third Order cannot establish in any church a congregation of the Third Order without the consent of the bishop, though they may receive individuals into the Third Order. Regulars likewise need the special permission of the bishop, if they wish the Tertiaries to appear at sacred functions vested with the religious habit. (Canon 703.)

Anyone who has taken either perpetual or temporary vows in any religious community cannot at the same time belong to a Third Order, even though he was a Tertiary before becoming a religious. If he is freed from his vows and returns to the world, membership in the Third Order revives. (Canon 704.)

Confraternities and church societies cannot be established in any church without a formal decree of erection by the bishop or the regular prelate, if by Apostolic indult the faculty of erection of the society or confraternity is given to the religious. The bishop's assent in writing is nevertheless required for the validity of the erection of such societies by religious. (Canons 686 and 708.)

Confraternities may be established in any church, public oratory, and in the so-called semi-public chapels of hospitals, colleges, seminaries, etc. In churches and chapels for the exclusive use of religious Sisters the bishop can allow the erection of associations of women only, and of pious unions whose meetings consist only of devotional exercises without other business transactions. (Canon 712.)

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A SECOND HONORARIUM ON SUNDAY.

THE prohibition against discharging a second obligation on Sunday, in the exceptional cases where the priest is allowed to say a second Mass, is well-known: "firma semper manente prohibitione accipiendi stipendium pro secunda

Missa". But there is such a large number of cases certainly, or probably, exempt from the prohibition, to which the principle of it would apply, that a detailed consideration of them may be of interest and practical utility to priests.

In the first place, when people give an offering, in order that Holy Mass may be said according to their intentions, presumably they give it subject to the usual conditions; and implicitly, at any rate, they follow the intention of the Church in reference to the obligation they wish to impose on the priest. The priest, on his part, unless there is some understanding to the contrary, implicitly binds himself to respect the relations established by the Church between himself and the donor of the honorarium. Consequently an obligation in justice is imposed on him in virtue of the honorarium that is given, or promised under the sanction of the same virtue, by the person looking for the Mass. The contract in such a case is a true bilateral one, entailing mutual duties in justice; and motives based on any other virtue, or different considerations of any kind—if there be such—are quite extrinsic and subsidiary to it.

It is true that the agreement is not one of sale; and in my opinion there is not even an "unnamed" contract—*do ut facias* [1]—in the case. For this would imply a certain equivalence between the Mass and the honorarium, and would carry with it a simoniacal taint. So it is better, I think, to hold, as is held by many, that the priest's obligation arises directly from a regulation of the Church, which is consequent on the duty undertaken or discharged by the person who has promised or made the offering.

However this may be, there is a definite *quid pro quo* on each side; and the resulting obligation on the priest to do his part by saying the Mass, is one of the most stringent and binding that can be conceived to arise on behalf of one of his people. Consequently it, especially, is aimed at by the prohibition against taking a second stipend on Sunday; and the only question is whether, or how far, other arrangements of a more elastic character are struck at by it.

Now one such is that whereby a parish priest is bound to offer Mass for his flock, on Sundays and certain other days, in virtue of the contribution they make, or may reasonably be

[1] See Noldin, *De Sacramentis*, n. 189.

expected to make, toward his maintenance. These Masses of course are not definitely stipulated for by the people. It is quite conceivable, and in fact I am afraid that it is often actually the case, that they do not know that the offering of Mass every Sunday for them is an important duty of their parish priest. It is, however, by the law of the Church one item in the contract to which he binds himself, and which the faithful, as a consequence, impliedly insist on. So that their contributions to his support and maintenance are given partly in consideration of the Masses he offers for them, and so have the character of a quasi-stipendium. And he is entirely debarred on a Sunday from satisfying this obligation together with that arising from an ordinary honorarium; even when the needs of his parish justify him in celebrating a second time.

Another case where a priest is bound to say Mass in virtue of an obligation in strict justice obtains in some districts in connexion with what is called a Purgatorial Society, which is usually organized in this way. On All Souls' Day as many of the people of a particular parish as can do so, attend Holy Mass; and give an offering, in consideration of which the deceased friends of all of them will have a Mass said for their eternal repose at certain specified times during the year—once a month or, perhaps, once a fortnight.

In some localities at any rate, these offerings are not given exclusively with a view to the celebration of the Masses in question. For, in the first place, the proceeds of the collection go very often only to those of the clergy who do not receive any fixed dues from the people. Frequently, too, the priests who do receive such, and consequently do not participate in what is realized on All Souls' Day, exhort the congregations to give a contribution, not only for the sake of their friends who may be in Purgatory, but also because this is a duty toward those of the clergy who are otherwise largely unprovided for. This is one of the reasons why no one thinks of contributing merely the minimum amount; although sixpence, no less than a pound, will secure the admission of one's friends to the list of those for whom the Masses are offered.

Now do offerings of this kind, made partly as a gift and partly for Masses, bear the character of a *quasi-stipendium*, as a parish priest's dues do? And is a priest, consequently,

forbidden to discharge the obligation in question by a second Mass on Sunday, after he has satisfied by the first one for a stipend received in the ordinary way?

Now of course it is out of the question to do this, if there is an undertaking that these Masses will be said at a time different from that at which the second Mass is usually said. And as a rule, it is clearly announced or definitely understood that they are to be celebrated on a fixed day other than Sunday, and at rather an early hour. The reason of this arrangement I daresay is that one of the Masses on Sunday must be offered for the people, and so it may be inconvenient to have another invariably allocated for a particular intention. Besides, during the summer months visitors and priests on vacation often officiate on Sunday. So that if that day were selected, members of the Society may be disappointed. Moreover there is some probability that a Requiem Mass can be celebrated when a week day is selected. And when an early hour is appointed, those specially interested will have an opportunity of going to Holy Communion at the Mass.

Sometimes, however, the priest is in no way bound as to the time when he will celebrate the Masses; the people expecting only that one will be said for their friends every fortnight or every month, as the case may be. I have not been able to find an authoritative ruling or any statement of a standard theologian regarding the lawfulness of utilizing a second Mass in such circumstances. So I am not prepared to dogmatize as to whether the obligation in question—a fairly common one in Ireland—can be satisfied in this way.

On the one hand there seems a considerable disparity between this case and that of a parish priest bound to offer Mass by reason of the *quasi-stipendium*. For the relations between him and his flock are mutual ones, binding in strict justice; whereas the members of the Purgatorial Society are not bound in justice, or in any other virtue, to give something to the priest in charge of it—his maintenance being partly, at least, provided for from other sources. So it seems arguable that, though the obligation of the priest consequent on availing of the generosity of the people is one of justice, his services in this particular are not looked on by them as their due in the same definite and rigorous sense as if there were question of a parish priest.

I know indeed that according to very many authorities an obligation of justice, however arising, may not be satisfied by a second Mass. Thus Lehmkuhl [2] says: "Neque obligatio ulla justitiae vel quasi-justitiae, v. g. obligatio parochi, qua pro populo applicare debet ea Missa potest extingui." And Noldin [3] says in the same sense: ". . . Ecclesia semper prohibuit, ne binantes absque speciali privilegio pro secunda Missa stipendium acciperent aut per eam obligationi justitiae sive propriae sive alterius satisfacerent. Nihil tamen impedit quominus per eam obligationi caritatis vel gratitudinis satisfaciant."

Some theologians, however, hold the contrary view, namely, that it is only satisfying for a stipend or quasi-stipend that is barred. Thus Many in his work *De Missa* (p. 120), explains that outside these cases "an obligation, even though it be one of justice arising from a quasi-contract, can be lawfully fulfilled by the second Mass on Sundays". And his opinion is considered probable by an authority in the *Irish Ecclesiastical Record*.[4] Moreover this view receives considerable support from an answer of one of the Congregations which I shall quote in connexion with a subsequent case, and which, assuming that a particular obligation bound in justice, was to the effect that this could be satisfied by a second Mass.

However this may be, it is unquestionable that there is some analogy between the case I have been discussing and that of a parish priest; and as it is certainly unlawful for him to discharge his obligation in the way supposed, I should not like personally to follow a more lenient view as a Director of such a Society.

A somewhat similar question arises when a person leaves a legacy to a diocesan fund for aged or infirm priests, with the stipulation, or on the understanding, that a number of Masses is to be said by the beneficiaries. Now several hypotheses may be made as to the views of such a donor. His predominant idea may be to get the benefit of the Masses; and it may be quite secondary and merely incidental to his purpose to help the society in question. He may, and doubtless does, consider it more deserving or more in need than others, seeing

[2] *Theologia Moralis*, II, n. 296 (11th ed.). See also *Casus* II, n. 227.
[3] *De Sacramentis*, n, 207.
[4] October, 1906, p. 634.

that he selects it to receive his offering; just as for the same reason he may give an honorarium to one priest rather than to another. But his main intention is concentrated on getting the benefit of the Mass or Masses, in the first case as in the second; and it is for this purpose that he makes his contribution. In such circumstances, manifestly the prohibition of the Church covers the case of priests designated to say the Masses by the Society of which they are members.

Or, secondly, it may be the donor's main intention to benefit the infirm clergy fund, by giving a very large offering to it; it being only a matter of secondary interest that its members should say a few Masses for him. Now, even though this be his point of view, he may still definitely insist on the Masses being said; and may wish to bind the members as stringently as he can. And if this be the case, they are under an obligation of justice, but not I think in virtue of a quasi-stipend. And so in my judgment it is open to question whether a second Mass would suffice, according to the principle I have discussed already.

But if the donor, while expecting and desiring to have a number of Masses said for him, does not wish to impose this under any definite obligation, there can be no doubt, of course, as to the freedom of the clergy to meet his views by offering a second Mass. But if he specifies a particular number, it is plain enough that his intention will not bear this liberal interpretation; nor will it ever do so, indeed, unless there is something definite to support such a presumption.

So far I have been considering circumstances where money or money's worth is given, by those for whose benefit Mass is to be said. But, altogether apart from rights accruing in this way, cases may arise that entail an obligation of justice on the priest. Thus sometimes—over and above what may be a duty of common charity—priests are bound to say a definite number of Masses for their deceased brethren. Now very often this does not arise from ecclesiastical legislation at all. For though there is little or no doubt that it is competent to a bishop to make a regulation—and one binding in justice too—that his clergy should offer Mass for a particular intention, still as Lehmkuhl says:[5] ". . . Fit ut raro ab episcopis uten-

[5] *Op. cit.*, n. 282. See also Noldin, *op. cit.*, n. 196.

dum videatur tali praecepto, cum ipse S. Pontifex, re ipsa non consueverit talem applicationem injungere . . . " So that our most definite and strict obligation, i. e. apart from one that may be motived by charity, more often than not arises from a contract made, or an understanding come to, in the diocesan synod or outside it, at the suggestion of the bishop.

Now leaving aside for the moment the question whether or not such an arrangement is binding in justice, it is to be noted as quite certain that it may be satisfied by a second Mass on Sunday. For the following query and the answer of the Congregation of the Council have reference to a case in all respects parallel: " Episcopus N. in Gallia exposuit, ab anno 1842 institutam fuisse in sua dioecesi sacerdotum congregationem S. Josephi, indulgentiam a S. Sede ditatam, cujus sodales semel pro unoquoque sacerdote confratre defuncto Missam celebrare deberent. Sacerdotes, quibus binare concessum est diebus dominicis et festis, secundam Missam celebrasse pro defunctis confratribus . . . Ordinarius, exorto dubio, quaerit, an Missa binationis offeri possit, ut in casu, pro defunctis confratribus."

" S. Congreg. C. visis videndis, respondendum censuit: ' Licere '."

It is true indeed that Lehmkuhl [6] implies that there is only what he calls a " quasi-obligation " on the members of such a Society, and that this binds rather in charity than in justice. But I venture to say, with all respect, that when—as is the case here—a reciprocal obligation is contracted, this is brought about through the operation of justice, rather than of fidelity or charity. Of course to offer Mass for a deceased confrère is a great act of charity; but there is a much more stringent obligation in the case contemplated. Because a mutual promise has been made, and whatever about unilateral promises—as to which I shall say a word later on—the fulfilment of bilateral ones invariably constitutes an exercise of the virtue of strict justice.[7]

Besides, this view receives considerable support from a consideration of the Roman decisions on the question. In 1887 the Bishop of Vivieres in an application to the Congregation of the Council made the case that " obligatio [of the clergy]

[6] *Op. cit.*, n. 296.

[7] Lehmkuhl, *op. cit.*, I, n. 1285.

tanquam ex justitia habetur." And again he said: "Sacerdotes de quibus est questio ex justitia ad applicandum teneri. Adscriptis enim obligatio celebrandi inest saltem ex contractu innominato facio ut facias." [8] And the answer he got was that it was permissible to satisfy the obligation by a second Mass.

Moreover in 1871 an indult was granted to the Bishop of Trèves in virtue of which it was lawful for his priests to satisfy the rules of the Society to which they belonged, by offering their second Mass for the souls of the deceased associates. And manifestly, if the obligation between the priests were not considered binding in justice, the indult would not have been considered necessary.

However, it is only fair to say that in 1878 the Bishops of Nancy and Nîmes raised the question again, and making the case that there was in the circumstances an obligation not in justice but in charity, represented that an indult was superfluous: "Sacerdos eleemosynam nec directe nec indirecte percipit. Non directe, nam in facto nihil recipit; non indirecte, nam ad ipsam applicandam adstringitur non justitiae sed caritatis vinculo. Unde . . . nihil vetare videtur, quominus pro suffraganda confratris defuncti anima secundum applicet sacrificium." And the reply, whether based on the reasoning of the Bishops or not, sanctioned the practice in question.

In regard to gratuitous promises, it is quite safe to hold that a second Mass will suffice to fulfill them. For, as Noldin says: [9] "Qui serio et cum animo sese obligandi promittit se pro aliquo Missae sacrificium oblaturum esse, promissione ab altera acceptata, *ex fidelitate* tenetur pro eo Missam applicare. Plerumque tamen ejusmodi promissiones non serio fiunt et cum animo sese obligandi, sed benevolum tantum propositum ostendunt, quare veram obligationem raro inducunt."

It is well known about gratuitous promises in general, that the theologians are not agreed as to whether they oblige us in fidelity or in justice. But all hold that if the promissor wishes to bind himself *sub gravi* he must exercise strict justice. Because the virtue of fidelity is not susceptible, generally speaking, of a grave obligation.[10] And it is possible, of course, that a particular priest, promising a Mass without receiving any

[8] *N. Rev. Théolog.*, XIX, n. 3, p. 254.
[9] *Op. cit.*, N. 196.
[10] Lehmkuhl, *op. cit.*, I, 1285.

consideration for it, may wish to bind himself thus strictly; but the presumption is generally the other way.

Furthermore, even though he does not wish to undertake so serious an obligation, if the promisee, *owing to the hope* of getting the benefit of a Mass from him, does not seek to have one said by another priest, a duty in justice undoubtedly arises.[11] And as I have said more than once already, it is open to question how far the requirements of justice, when they are not consequent on the reception of a stipend or "quasi-stipend," may be met by a second Mass.

There are three cases explicitly exempt from the prohibition with which I have been dealing. The first occurs, or rather occurred, when a parish priest was justified in "binating," and was obliged moreover to offer Mass for each of two parishes of which he was in charge. It was recognized without question that he could discharge this twofold obligation on Sunday. Under the new Code of Canon law such a priest is bound to offer merely one Mass for the parishes jointly.

In accordance with the teaching of Benedict XIV the Congregation of the Council has frequently declared that all priests may satisfy for three stipends by the three Masses on Christmas Day.

And in the next place, it is to be noted that some bishops get power to allow their clergy to take two offerings on account of their poverty, or on behalf of some charity. Thus a rescript of the Propaganda bearing date, 15th Oct. 1863, runs: ". . . S. Smus D. N. Papa benigne decernere dignatus est, ut Ordinariis Missionum facultas impertiatur, quemadmodum per praesentes litteras iisdem tribuitur, indulgendi ut, justa et gravi causa intercedente, sacerdotes sibi subditi etiam pro secunda Missa in eadem die celebranda stipendium percipere possint ac valeant."

But there is a case on record where the Holy See, instead of allowing a parish priest to take a second stipend on Sunday, allowed him to say the Mass for the people on a week morning.

The theologians are careful to say that an offering made to a priest, by reason of the unusual difficulty attaching to the saying of Mass in a particular place, say at a long distance from his house, or at a particular hour, *v. g.* a very late one,

[11] Lehmkuhl, *ibidem.*

is not, when given for a second Mass, such an honorarium as falls under the ban of the Church.[12]

As for a priest who did not for any reason take an offering for his first Mass, and wishes to take one for the second, it is quite certain that he can do so. And the only reason for suggesting a doubt on the subject, is that the prohibition is invariably in ecclesiastical documents connected with the second celebration. But the opinion of theologians and a reasonable interpretation of the mind of the Church make it certain that the prohibition only runs when a honorarium has been satisfied for already. Thus one authority in the *Irish Eccles. Record* says: "The obvious intent of the prohibition is to remove the temptation to binate *intuitu stipendii*. This end is fully attained by merely forbidding the taking of *two* stipends. . . . Again, if a parish prist says two Masses on Sunday, the first in a convent or in a private oratory, the second in his Church *coram populo*, few, we think, would contend that he is bound to say the first Mass, *pro populo*. And yet if he discharges his obligation of celebrating *pro populo* at his second Mass, he will really take a stipend for his second Mass.[13] And another writer in the same periodical [14] says: "We think they do not forbid one honorarium whether it be received for the first or second Mass. Thus Varceno writes: 'Qui binas Missas celebrat non potest *duplicatum* stipendium accipere . . . Neque secunda Missa, *quando prima fuit applicata ad satisfaciendum onus ex justitia,* poterit applicari pro satisfactione alterius oneris pariter ex justitia' (Tom. II. cap. IV. art. I. p. 90.)"

Many theologians explain the law as forbidding a priest to satisfy an obligation in justice for himself or *for another* by the second Mass. So that according to them, an assistant who is appointed to help an infirm pastor, cannot, while taking a stipend for one, say the other as the Mass for the people, even quite gratuitously and out of pure kindness to the pastor. This is the teaching of Noldin in a passage I have quoted already.[15]

Other authorities,[16] however, take a more liberal view and see no difficulty in permitting such an act of charity; and their opinion is quite safe in practice.

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[12] Sabetti-Barrett, *De Eucharistia*, n. 714.
[13] *I. E. Record*, June, 1896, p. 537.
[14] April, 1891, p. 361.
[15] See above, p. 154.
[16] *I. E. Record*, May, 1907, p. 529.

LEARNING FROM ST. JOHN HOW TO READ THE SYNOPTISTS.

THE title of this paper may be considered paradoxical to those who have been impressed by all that has been said in recent times about the supposedly unhistorical and symbolic character of St. John's Gospel. Still, to most of us it is natural to expect that, since John wrote many years after the Synoptists, he may supply us with elements lacking in the narratives of his predecessors. Although his Gospel is above all a spiritual and theological treatise, why may it not be a truly historical book aiming at producing faith by describing a few significant incidents? Hence this eye-witness and ear-witness would place before us a picture which he has seen himself, with a precision of detail not to be found in the Synoptic Gospel.

This view of the relation of the Fourth Gospel to the Synoptic narrative may be styled an ancient one: but it is not useless to reiterate from time to time truths which might have been forgotten. A book[1] from the pen of Father E. Levesque, S.S., has just achieved this task with great success, and will prove a very useful help for the reading of the Gospels and the harmonizing of the Gospel narratives. The merit and novelty of Fr. Levesque's work lie in the ingeniousness with which he resolves perplexing difficulties, in the most simple manner, without having recourse to any other theory than those most commonly advocated; but the possibilities of which were not generally suspected. I shall merely sketch in this article one of the suggestive views contained in Fr. Levesque's book, and test it by several well-known problems, most of them crucial ones for the harmonists. If the difficulties about the sequence of events as related by the Synoptists are solved by the text of St. John, we can rightly hold that from John we learn how to read the Synoptists.

The Apostles are not historians whose purpose is to give a biography of Christ, according to the standards of modern historians or even of a Greek or a Roman annalist, who would have aimed at preserving chronological sequence and indicating with a certain amount of precision the dates and places

[1] *Nos quatre Évangilese leur composition et leur position respective, Étude suivie de quelques procédés littéraires de Saint Matthieu.* Par E. LEVESQUE, professeur d'Écriture sainte au Séminaire Saint-Sulpice, Paris, 1917.

of the main events. They are witnesses who, according to the Master's command, go and preach the words and deeds of Christ. That Christ had really done such a thing, uttered such a saying, is the important point for them; accuracy as to circumstances of place and time is to them of quite secondary moment. Many reasons they may have had for grouping together facts which happened at distant dates; or to combine into one discourse sayings pronounced in various circumstances.

Unlike the historian who wishes to relate all the events he can gather concerning his hero, those preachers, of necessity, selected from the many words and deeds of Christ the substance of the Master's doctrine and a summary of His life. That is what they tried to rescue from oblivion in our behalf. The personal equation must have counted for a great deal in the choice each of the Apostles made. Still, soon a common fund of recollections made up the early catechesis, and since the facts selected were few and often repeated, they gradually assumed on the lips of the preachers a certain fixed outline and an almost stereotyped expression. Even certain groups of facts were generally associated together, and formed ever recurring cycles in the oral preaching.

In this way a plan both simple and convenient was soon adhered to and became traditional. The life of Christ was divided into four periods (each one of which could be developed by the preacher, according to the time allowed, the needs of the audience, etc.), viz. (1) the preparation of Christ for His ministry, (2) the Galilean ministry, (3) the journey from Galilee to Jerusalem, (4) the last week in Jerusalem, passion, death, resurrection.

This fourfold plan, though convenient for preaching, might be objectionable from a historical point of view, in so far as, by passing over the journeys of Christ to Jerusalem on the occasion of the great festivals, it gives the impression that Christ's life did not extend over more than one year, though some expressions hint at a longer duration.[2] But St. John, writing many years after the Synoptists, conscious of the lack of historical sequence in their narratives, aimed at giving his readers a guide to the reading of the Synoptists. In order

[2] Cf. Mk. 2:23 and 6:39.

therefore to ascertain the chronological order, we have to compare St. John with St. Mark and St. Luke. To illustrate this, let us take a few instances.

John records the cleansing of the Temple at the beginning of Christ's ministry; the Synoptists place it at the last passover. Whilst there is no impossibility in the repetition of such an incident, no decisive proof is brought against the identification; for it is only natural that minor differences could be pointed out in the two narratives. If they are the same event, John's chronology is more accurate. Such an act of authority is much more fitting at the beginning of Christ's ministry, when He resolutely assumes the rôle of defender of God's rights. Again, it is much easier to understand that the words pronounced by our Lord on this occasion could have been somewhat forgotten three years later, when taken as a basis of accusation against Him during His trial before Caiphas; hence the difficulty of the witnesses agreeing among themselves, when testifying against Christ. If He had uttered them as the Synoptists relate, just a few days before His trial, His enemies who were eagerly watching Him, would have found in their hatred a help to their memory, and would have accurately quoted His saying, without variation. Besides, the fact that the Synoptists do not agree among themselves as to the exact moment of the cleansing,[3] would confirm the view that John alone assigns the correct date to the event.

It seems therefore that John, here deliberately correcting the apparent inaccuracy of his predecessors, relates this event in order to restore it to its true place—transposed by the Synoptists. He also adds details which had been neglected by the latter as not so relevant to their purpose as they are to his own. Hence the divergences in the narrative can be accounted for as well as the two different dates assigned to the same event.

Now, why has the event been transposed by the Synoptists? Because they follow a plan which necessitates transposition of facts. On account of the fourtold division of their catechesis, they could evidently give no account of our Lord's ministry at Jerusalem previous to the last journey. They had therefore

[3] Mt. and Lk. place it on the evening of the triumphal entry into Jerusalem, Mk. on the following morning.

to assign or appear to assign to the last week of Christ's life any event happening in the temple.

Special emphasis has been laid upon the silence of the Synoptists on the raising of Lazarus, an event which, in John's Gospel, took so signal a place in the final working-out of Jewish hostility, and definitively precipitated the tragedy.[4]

It is but natural that John would bring out with the greatest detail possible to an eye-witness a fact so transcending and so dramatic in itself, so pregnant of consequence in Christ's condemnation, and so efficacious an illustration of the great teaching: *Ego sum vita.* On the other hand the Synoptists, until they reach the last passover, omit almost all events in or about Jerusalem, and they have to do it on account of the fourfold plan to which they invariably adhere. Again, the catechesis contained an example of a fact of resurrection which happened in Galilee: this was sufficient. Besides, they might have been silent in order not to draw attention or perhaps persecution on Lazarus and his family, whereas when St. John wrote they were dead. Here again St. John puts us under a debt for having alone preserved for us so incomparable a narrative, and having thus acquainted us with the sorrows and joys of Bethany as well as with the most touching expression of Christ's love for his friends.

St. John's narrative places the banquet at Bethany on the evening of the last Sabbath spent by Jesus on earth, before the triumphal entry. St. Matthew and St. Mark have here disregarded again the strictly chronological order. According to St. Matthew, the disciples, seeing a woman pouring a precious ointment on the head of our Lord, "felt indignation saying: To what purpose is this waste? For this might have been sold for much and given to the poor". (Matt. 26: 8.) St. John mentions explicitly the name of Mary and says that Judas made the remark: "Why was not this ointment sold for three hundred pence and given to the poor?" St. John tells us the name of the grumbler and the precise figure of 300 pence at which the ointment had been placed by Judas, who could appraise it at a glance. But he also mentions the real motive why Judas made the remark, "not because he cared

[4] Jn. 11: 47-53.

for the poor; but because he was a thief and having the purse was purloining what was therein" (12:2-8).

Now, there is no real contradiction between St. John and St. Matthew. The former wishes to give more accurate historical information; the latter, in his usual way, writes with a certain amount of indetermination, which is in accord with his didactic method and his familiar process of employing the plural of category.[5]

The fact that Matthew transposed this event (which happened six days before the Pasch, as St. John states) and mentions it in connexion with the plot of Judas, would show that he too thought of the traitor when speaking of the indignation of the disciples. But evidently the narrative of John is more satisfactory; the date is given with the accuracy of a precise and definite memory: details of a graphic and individual character such as an eye-witness would have been impressed with; a deep insight into the motives of Judas and Mary; all this throws more light than the simpler outlines of the Synoptists on a "noteworthy deed which has filled the Church and the world with the fragrance of its perfume".

St. John forces us, as it were, to look more deeply and attentively into some statements of the Synoptists which, at first appearance, might be misleading; and we discover that even where there might seem to be a contradiction, the real meaning of those Synoptic texts is exactly the same as that of the fourth Gospel. A notable instance in the case is the date of the last Supper, a question perhaps less perplexing than it is claimed. St. John, who had a share in the preparation of the passover, states the date of the Last Supper so clearly and consistently that his plain language is a great help in the understanding of the Synoptists. It seems, at first

[5] This method of condensation and generalization is exemplified, v. g. when Mt. describes the thieves as blaspheming, whilst according to Luke only the bad thief did it. Mt. grouped the people on Calvary by categories and, by a figure of speech, predicated of both thieves what was really done only by one, just as when he says (27:39), "they that passed by, blasphemed him, wagging their heads and saying: Vah, etc.", he does not mean that absolutely every one did it. His idea is simply to recall the fact—made use of in the early preaching, the oral catechesis—that Christ was insulted on the Cross. This literary method is verified in many instances in which it offers a satisfactory solution to real difficulties. Cf. 4:3, 7:11, 9:8; 8:3-13, etc.; cf. also the miracles grouped in chapters 8-9; the parables in ch. 13; the five great discourses of our Lord concerning the kingdom of God: 5-7; 9:35—11:1; 13; 18, 24-25.

reading, that there is a conflict of testimony as to the date of the Crucifixion in the Jewish calendar and the relation of the Last Supper to the paschal meal. The Synoptists seem to identify the two meals, whereas St. John expressly places the Last Supper before the passover and would make the Crucifixion fall on Nisan 14, the eve of the feast. St. John's date harmonizes well with the symbolism described by St. Paul, when he says (I. Cor. 5 : 7) : *Pascha nostrum immolatus est Christus*, since, in the context, the Apostle implies that Christ's death coincided with the very hour when the leavened bread was to disappear from every home, and the blood of the paschal lambs was shed in the Temple, viz., Nisan 14. Just on account of that symbolism, it is often objected against John's veracity, but not proved, that he artificially and unhistorically placed the death of Christ, the true Paschal Lamb, at the hour when the lambs were immolated. This is a gratuitous assertion. If St. John clearly affirms what the Synoptists seem to deny, it was in order to leave no uncertainty as to the real date. Now the difficulty lies mostly in the words with which the Synoptists begin their narrative: "the first day of the Azymes" (Mt. 26: 17) ; " the first day of the unleavened bread, when they sacrificed the pasch " (Mk. 14: 12). " The day of the unleavened bread came, when it was necessary that the pasch should be killed " (Lk. 22 : 7). For in fact the rest of their narrative seems to be inconsistent with the date they have given; bearing thus unwilling witness to the chronology of St. John. They describe the day of the Crucifixion as an ordinary day, not at all as the day of the passover. The Sanhedrim, having said they would not arrest Jesus " on the feast-day ", actually arrest Him on that day, the servants of the temple leaving their homes for the arrest of Christ at that most sacred moment when the paschal lamb was eaten in every home. The trial is held on the feast day, which would be unlawful. Simon of Cyrene is working in the fields (Mk. 15 : 21) ; Joseph of Arimathæa buys linen cloth (Mk. 15 : 46) ; the women prepare spices and ointments (Lk. 23 : 56)—all of which would be contrary to law and custom. Again, the great feast of the passover would hardly be called " Preparation " (Lk. 23 : 54). Everything points out that Friday is an ordinary day, not at all as the day of the passover.

Besides, what could be the meaning of our Lord telling his disciple (Mt. 26: 18), "My time is near at hand; with thee I make the pasch with my disciples"—except this: to-morrow would be too late; I must anticipate the Jewish passover. So the *spirit*, if not the letter, of the Synoptists is in accordance with St. John's narrative. Even the *letter* can be harmonized. In the first place we cannot identify too strictly the first day of the Azymes with Nisan 15. If we did, it would be a contradiction in terms to say with Mark: "The first day of the unleavened bread, when they sacrificed the pasch." But so striking and self-evident a blunder can hardly be made by Jewish writers as the Synoptists.[6]

If Mark notes that "the first day of the unleavened bread" was the day "when the Pasch was sacrificed,"[7] he wishes to qualify the first phrase by the second and clearly shows that he means Nisan 14 and not Nisan 15. Now if the Synoptists call Nisan 14 the first day, could it not be that the people had come to designate in a broad sense as "first day of the unleavened bread" Nisan 14, the day on which the lambs were killed, which was not strictly part of the feast?[8]

[6] "It is much more natural to conclude that the self-contradiction is due, not to the Synoptic tradition, but to a later error that has crept into the text. . . . Chwolson, assuming that the narrative in Matthew is based upon an Aramaic source, shows how, by the mere dropping out of one of two groups of four identical letters, which would be found in immediate conjunction in the Aramaic rendering of the statement, 'The day of the unleavened bread *drew near*, and the disciples *drew near* to Jesus'; that statement would be transformed into what we now find in Mt. 26: 17, viz. on the *first* day of unleavened bread the disciples drew near to Jesus. (*Das letzte Passamahl Christi und der Tag seines Todes, p. 11.*) And this simple explanation of the difficulty, he points out, is confirmed by the reading of the Sahidic version of Luke 22: 7, which runs: The day of the unleavened bread was near, on which the Passover must be sacrificed." (J. C. Lambert: "The Passover and the Lord's Supper", *Journal of Theological Studies*, 1902, p. 185-6).

This explanation of Chwolson (summed up and endorsed by J. C. Lambert) was replaced in subsequent editions—1907—by another, viz., that of a conjectural reading *quamme*, which means ordinarily *before*, but which can also mean *first*. A somewhat similar hypothesis had been suggested by Resch in 1895: *qedem* might have been the Aramaic word translated by πρῶτος in the sense of πρότερος. Whilst Fr. Lagrange approved of both (St. Mark, p. 349; *Revue Biblique*, 1896, p. 281), Fr. Lévesque considers them as ingenious; but gratuitously invented to explain Mt. and Mk.; unapt to explain Lk., and . . . useless (*loc. cit.*, p. 70).

[7] Cf. Lk. 22: 7.

[8] Perhaps the fact that Josephus reckons sometimes seven days (Ant. III, 10, 5), sometimes eight days (ibid., II, 15, 1), might prove that the feast could extend over eight days, then Nisan 14 might be called the first day.

Accordingly our Lord had His last supper on the night when Nisan 14 began, in the first hours of the day, "when it was necessary that the pasch should be killed". St. John makes it clearer that Christ anticipated the Jewish passover, the Last Supper taking place the night before the paschal lambs were killed. At the same time St. John says nothing different from what is really implied in the Synoptists.

Finally, there is hardly any difficulty in conceiving that our Lord could call this Last Supper a passover, even if observed on the eve, not on the legal day of the Jewish passover, and even if they partook of no lamb immolated in the Temple (in fact in the Synoptics there is no mention of a lamb), so long as He, the Master of the Sabbath, ordered that derogation; and He, the true paschal lamb, the Divine Victim who, on the morrow, was to fulfill all the types and figures,[9] gave Himself in food to His disciples. This would be indeed *the* Paschal supper and a greater passover than the "magnus dies ille sabbati".

The account of the Last Supper given by St. John, an eyewitness and an actor, is of considerable help for the clear comprehending of the real sequence of events, amidst the divergences of the Synoptic narrative. Guided by the precise details whereby he corrects and completes the accounts of the Synoptists, we can see clearly that Luke, following rather a logical than a strictly chronological order, grouped together all that concerned the shortcomings of the Apostles. To take Luke's narrative as giving the exact sequence of events would then certainly be misleading. Take, for example, the strife as to precedence which Luke places after the institution of the Eucharist, and the denunciation of Judas. This strife would come most naturally when the Apostles were taking their places at the beginning of the supper. Our Lord rebukes them in words; then He tries to impress vividly on their minds, by the symbolic act of washing their feet, that self-denial is the great law of His kingdom. Now St. John alone tells us of the washing of the feet, which took place not when supper

[9] "It must be remembered that the Supper was after all but a prelude to the drama of the cross, and the first celebration of the Blessed Eucharist a relative and anticipatory sacrifice, as subsequent celebrations are likewise relative and commemorative." C. J. Toner, "The Soteriological Teachings of Christ", *Irish Theol. Quart. Review*, June, 1907, p. 107.

was done (Jn. 13: 2), which would have been not so natural, especially since our Lord betook Himself again to table, but " at the beginning of the meal ", as the Sinaitic and the Vatican Mss. have it.

Then, too, if we would adhere to the order of facts presented by St. Luke, we should conclude that Judas received Holy Communion. According to the narrative of St. John, the progressive exposition of the traitor is much better brought out. Before the supper, our Lord says (Jn. 13: 10): " You are clean, but not all ". Then after the supper was begun (13: 21), "Amen, amen, I say to you, one of you shall betray me ". The disciples looked one upon another doubting of whom he spoke. The Divine Master does not seem to be willing to tell clearly and publicly; but to the query of the beloved disciple, He answers in a low tone of voice: " He it is to whom I shall reach dipped bread ". And when He had dipped the bread He gave it to Judas. To that mark of friendship the traitor was irresponsive, and to conceal his trouble Judas asked like the others: " Is it I, Rabbi? " Christ answered, " Thou hast said it: that which thou dost, do quickly." And he went out. No one, but John, suspected the reason of his hasty departure. Then our Lord, freed from the evil presence of the traitor, opened His heart and said: "Now is the Son of Man glorified," etc. (Jn. 13: 31-32).

At this precise moment should we place the institution of the Eucharist, not related by John, because he had given his teaching on the Eucharist before, when speaking of the bread of life in connexion with the multiplication of the loaves (Jn. 6).

Resuming, then, the narrative of John 13: 33-35, we see our Lord announcing His departure. St. Peter protests and our Lord foretells the disciple's denial.

The farewell discourse of Jesus (Jn. 14) brings the supper to a close. Jesus goes out toward Gethsemani (Jn. 15-16). Before going over the brook of Cedron, He uttered what has been called His sacerdotal prayer. Then He went forth over the brook Cedron, and entered the garden of Gethsemani.

Detail and completeness are added to the synoptic narrative of the Passion by the Gospel of John, so that, owing to his recital, the sequence of events is smoother and more natural.

Concerning the arrest of Jesus in the garden, for instance, we learn from John alone the fact that the soldiers and servants fell to the ground at the word of Christ; that it was Peter who struck with a sword the servant of the high-priest and that the name of the servant was Malchus.

The trial before Annas is narrated only by St. John, the disciple "who was known to the high priest" and who "went in with Jesus into the court of the high priest". He, an eye-witness, omitted the examination before Caiphas, generally known to tradition and related by the Synoptists, and he gave the one which was least known, but of which he was well aware. Probably the court of the high-priest lay between his house and that of Annas, as is the case in many Oriental houses. Christ was brought to "Annas first". This implies that He had also a hearing before Caiphas, about which, however, St. John gives no details. It was about 1 to 2 A. M. The Sanhedrists were not yet assembled; in order to give them time to gather, Annas questioned Christ; it was also hoped perhaps that some ground for accusation would be discovered in the meantime. And while Peter in the court below denied his Master, Caiphas, anxious to satisfy his hatred of Christ, hastened to his father-in-law and questioned Jesus about His disciples. Later on, about 3 A. M., when the members of the Sanhedrin were assembled, he came back to meet them and preside over the council: and then "Annas sent him (Christ) bound to Caiphas the high-priest" (Jn. 18:24) for formal trial. So there is no need of transposing (against all good Ms authority) v. 24 between v. 13-14, as suggested by St. Cyril and positively indicated by the Syriac Sinaitic Ms. It is better to accept simply and entirely the narrative of St. John, who tacitly corrects the impression that the examination before Caiphas was the only one. In view of the omission of the full trial before the high-priest, related by the Synoptists, he cites (v. 14) the declaration of Caiphas, perhaps to intimate that with such a man as president it was a foregone conclusion that Christ would be condemned.

As to Peter's denials, it has often been maintained that most likely "three distinct times during the night Peter was recognized by various persons, and that on these three occasions he proved false to his Master, each time reiterating his denial un-

der different forms and before more than one witness ".[10] The Evangelists mention these three occasions, but since they do not aim at narrating the facts with the utmost precision, they content themselves with quoting only some of the words uttered then. The Synoptists seem to place the three denials in the house of Caiphas, because they omit the preliminary examination in the house of Annas; their mention of the first denial, therefore, is retrospective. St. John, sacrificing dramatic propriety to chronological accuracy, places the first denial in the court, during the trial of Jesus before Annas. Afterward Peter went to the vestibule (Mt. 26: 71), and when he returned our Lord had been led to Caiphas. It was about 3 A. M.; the cock crew, and Peter, confronted again by servants and maiden, reiterated his denial. Then, "after the space as it were of one hour" (Lk. 22: 59), as our Lord was being taken from Caiphas, Peter, accused by persons among whom was a kinsman of Malchus, "began to curse and swear that he knew not the man" (Mt. 26: 74). And immediately the cock crew again. Our Lord turned and looked on Peter, who went out weeping bitterly.

Just as John implies, without mentioning, the agony in the garden, so he implies without mentioning the repentance of St. Peter. In the same way he gives us details about the trial or the preliminary inquiry before Annas omitted by the Synoptists, whilst he omits both the hearing before the Sanhedrin which had been held during the night and the second meeting which took place "when morning was come, that they might put him to death". Perhaps our Lord was not present at the morning meeting the purpose of which was to determine the way of discrediting Him in the mind of Pilate. At least Matthew and Mark do not mention His presence, and Luke combines the two sessions. But that Jesus had been condemned to death previous to His trial before Pilate is assumed by John (19: 24), who in his narrative clearly gives the impression that they had expected Pilate merely to carry out this sentence. He proceeds to narrate what the Synoptists omit, the conference between Pilate and the Jews (28-32) and two private examinations of Jesus by Pilate (18: 33-38 and

[10] Fouard, II, 281.

19: 8-11); and from his recital the different phases of the trial before the governor are seen in bolder relief than from the Synoptic account.

The hour of the Crucifixion, or of the sentence passed by Pilate, St. John tells us (19: 14), was "about the sixth hour on the eve of the passover". It is difficult to believe that, if he is accurate as to the question of the day, he is not also correct as to the hour. This indication, however, does not seem to agree with the hour mentioned by Mark (15: 25). "It was the third hour when they crucified Him." The preference in point of accuracy must be given, it seems, to the Evangelist who stood by the cross. How then reconcile him with Mark? We cannot have recourse to the explanation that whilst Mark divides the day into four parts of three hours each, John reckons the hours according to our modern computation; for the "sixth hour" would be 6 A. M.; and, besides the fact that we have no evidence of such unusual computation being adopted by St. John, it is clear that the many events which happened after the trial before the Sanhedrin, could not be compressed between daybreak and 6 A. M. Now is it necessary to have recourse to the possible, but not well substantiated, hypothesis of an error having crept into the text of John, an error which, owing to the form of uncial letters used in Mss., would consist merely in the interchange of the characters *F* and *Γ*, viz., "sixth" instead of "third". It is enough to admit that Mark gave only an approximative date, John says *about* the sixth hour; it might be 11 A. M., which would be nearer the real hour than the one assigned by Mark.

The title on the cross, the Jews' criticism of it, and the conduct of the four soldiers are given with more exactness by St. John than by the Synoptists. With what exquisite skill he indicates the contract between the group of the four plundering soldiers with the centurion and the group of the four ministering women with the beloved disciple—his own name together with that of his own mother being omitted out of reserve.

John tells us with his precise knowledge of the "jar of sour wine set" by the soldiers for their own use while on guard. He had stood close to that vessel and had seen also the hyssop upon which they had placed the sponge full of sour

wine. Christ, who had refused the stupefying draught which would have clouded his faculties, accepted (John tells us) what is given to Him out of compassion to quench His burning thirst and will not prevent Him from surrendering His life.

Three of the seven words of Christ on the Cross were preserved for us by St. John who, standing at the foot of the cross, heard from the Saviour's lips the *Ecce Mater tua*, the *Sitio*, the *Consummatum est.* What a loss to us, had he not added this precious treasure to the Synoptic account!

John certainly helps us to read the Synoptic account of the Passion. The same may be said with even more truth of the accounts of the Resurrection.

In the narrative of the women at the sepulchre it can be shown—with consequences most happy for the solution of otherwise inextricable difficulties—that the exquisitely graceful and graphic recital of our Lord's appearance to Mary Magdalen given by St. John is the same as is summed up in the first Gospel and reduced to an unadorned outline, a mere sketch such as would be sufficient for a theme to be expounded in the apostolic catechesis. According to the literary method of Matthew, what is strictly true of one woman only is predicated of a whole category: viz. the holy women. Instances of this method have been mentioned above. This identification of the appearance of Christ to the holy women with that to Mary Magdalen sheds a great flood of light on the Gospel narratives of the Resurrection and renders considerably easier the harmony of apparently conflicting accounts. For to deny the identification of the condensed recital of Matthew, somewhat completed by Mark (15: 1-8) and Luke (24: 1-8), with the finished description of John would imply that Christ appeared twice to Mary Magdalen—once when she was alone (Jn. 20: 1-18), and the second time when she was with the other women (Mt. 28: 1-9). This is a rather improbable repetition. Now St. John's purpose is not to repeat the Synoptic narration but rather to add to it precision and completeness. This aim it is that determines the selection of the details he has preserved for us: but he helps us to understand better the Synoptic recitals and to reconstruct the real sequence of Christ's appearances.

If we give a strictly chronological interpretation of Matthew, how can we understand that, whilst the women have really seen Christ on their return from the tomb, they simply tell the apostles that "they had seen a vision of angels who say that he is alive" (Lk. 24: 33), as the disciples going to Emmaus testify? This difficulty, though not always mentioned by interpreters, is a very serious one. Some speak hesitatingly of a transposition of Mt. 28: 9-10; others of another group of women.

The sequence of events after the Resurrection according to John is as follows (and indeed it seems very satisfactory): Mary Magdalen and her friends came to the sepulchre very early and they saw the great stone rolled back from the sepulchre. Mary ran to Peter and John to tell them that the tomb had been violated. In the meantime an angel tells the women not to be affrighted, but to notify the disciples that Christ goeth before them into Galilee. They went out quickly running to inform the disciples. Peter and John, warned by Mary, arrive and see that a miracle has taken place and they believe. Mary, having reached the sepulchre after them, as seems likely, stood there weeping, even after they had departed. Then Jesus appears to her and commands her to go to His brethren. She goes and tells them, "I have seen the Lord". But to her alone He had appeared, according to John, and this is exactly what Mark says: "He appeared first to Mary Magdalen," (16: 9), and what Matthew wishes to express—when he, agreeably with his method, predicates of the whole group of women what had happened only to Mary Magdalen. "Jesus met them saying: All hail" (Mt. 28: 9) corresponds to (John 30: 16), "Jesus said to her: Mary." "They took hold of his feet", (Mt.), corresponds to "Jesus said to Mary: 'Do not touch me', or rather do not continue holding me," a present imperative which implies that she had taken hold of His feet. Then the same identical message in both, "Go tell My brethren."

Evidently in the preaching or catechesis (summed up in the first Gospel) chronological and historical accuracy were secondary; a mere outline was sufficient. St. John does not sum up any preaching; he writes an exquisite and complete narration. Now, Matthew does not contradict John's narra-

tive, but, indifferent to accuracy of details and anxious to get to his thesis—" the Messias is now invested with all power in heaven and in earth. Going therefore, etc."—he merely outlines with larger classification what John describes with precise detail. From John here again we learn how to read the Synoptics. But his narrative is not merely a historical supplement of other narratives. It is complete in itself. Whilst John adds some appearances of our Lord to those related by the Synoptists or completes their narratives of the same facts, he follows his own plan and chooses the incidents which may serve it best, showing us (20) how slow and gradual was the development of the faith [11] of the disciples in the Resurrection of the Son of God, how it rested on various appearances, and how it attained its climax in the act of faith of St. Thomas, " My Lord and my God! " Nothing could be a more fitting conclusion of St. John's Gospel than such a profession of faith in Jesus the Messias, Son of God.

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ATTENDING SCATTERED MISSIONS.

HOWEVER much those of us whose native tongue is English may feel the need of a more extensive Catholic literature, we certainly cannot complain of the dearth of valuable works on the subject of Pastoral Theology. Already three Cardinals have left the stamp of their genius on treatises truly able and admirable; others, like the late Bishop Hedley and Father Keatinge, deserve our lasting gratitude; while the past twenty years have presented the interesting spectacle of fiction being wielded to serve the same purpose. All of these, however, contemplate the priest dealing with congregations in normal conditions. Not much has yet been said to guide him

[11] The unbelief of the apostles described by Mark (16:11, 13, 14) is also mentioned by Mat. 28:19: *χαὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δε ἐδίστασαν.* The Vulg. translated *quidam autem dubitaverunt.* But *οἱ δε* refers to the very same Apostles who now adore Christ, those very same who had been incredulous. Since there is no pluperfect in Hebrew, the Greek equivalent was naturally enough the aorist. Mt. 28:16 reads in the Vulgate, ubi *constituerat* illis Jesus. Why should not 28:17 read *dubitaverant?* Those apostles who had been unbelievers now adore Christ, as did St. Thomas. We come to this interpretation because we learn from St. John how to real the Synoptics.

in difficulties which vary with the variety of circumstances under which an individual or group of individuals find themselves. For the purpose of drawing attention to some of these, the following suggestions are offered regarding the attending of a scattered mission, or one in which a small number of Catholic families are located for the most part at a considerable distance from the church and from one another.

The rule which most surely covers every requirement is that which says: " Their fervor will increase or decline in proportion to the time which the priest spends in their midst ". It is the limitation to this time more than inexperience, or lack of training, or accomplishments, or tact, which stands out as the one impediment seriously affecting the spiritual care of such congregations. The young assistant, always ready for late and early hours in the confessional, for High Mass Sunday after Sunday, for the after-midnight call to the Emergency Hospital, may very likely demur at the prospect of absenting himself frequently from his room or library or accustomed pursuits to pass hours and days with no pressing engagements, taking part perhaps in conversations and pastimes in which he finds no interest. Even the Indian missionary, deprived of every luxury, often of the commonest necessaries of life, subjected to all manner of hardships and fatigues, finds nothing more trying than the want of companionship, the dull, wearying routine, the frequent returns of ennui. All this, however, does not excuse us; we have been ordained for the people; our time is for them.

God has willed that the Grace on which their salvation depends come through our ministry, and, as Cardinal Newman has established, " Personal influence is the means of propagating the Truth ". Herein lies our power over their minds and hearts. It is instinctive in a fervent Christian to crave for the recognition and affection of the priest. Much more than we generally imagine, they are given to identify their devotion to religion with the esteem in which they hold their pastor. Illogical, unwarranted, as his conduct may seem, that state of mind which makes it possible for a man of Faith to stay away from Mass because of some dislike for the priest is a consequence of this. And there is also the consoling feature that a very much larger number are corresponding more faithfully

with their religious duties because of the personal regard they entertain for him. If, therefore, we would bring the people to God, we must be among them; if we would be all we should be in assisting them in their struggle for eternal happiness, we must be with them not only in spirit and affection but personally and actively. In a country mission how can those intimate relations exist between pastor and people if they see him only during the few hours he is in their church on an occasional Sunday morning?

Then, we must not forget that these people generally do their part; they contribute to our support without a murmur; they answer our call; they follow our lead; they are willing to give us their absolute confidence. No wonder they experience a feeling of abandonment, observing us month after month, year after year, without any disposition to be near them, or to cultivate their friendship, or even serve them beyond the minimum of time which the broadest conception of duty demands. Should this small distant congregation be residents of a town, our frequent visits become a matter of still more urgent need. There are greater temptations; there are more dangerous forces at work; there are greater distractions; there is less simplicity of Faith. Any neglect on our part may soon be attended with serious consequences.

There are other reasons demanding the prolonged stay in a scattered mission, and these more cogent than the former. Those people, like all others, must have ample opportunities of receiving the Sacraments; they also need instruction and exhortation; children are to be instructed and prepared for the Sacraments; adults in similar need will be found occasionally; sometimes there is a convert to instruct; there are delinquents to be aroused; the old and invalid to be attended; now and then an unfortunate marriage case to be adjusted; there are prevailing evils to be stamped out, scandals to be prevented, quarrels to be settled; there must be time for the care of the church and the sanctuary; from time to time acolytes are to be trained and every provision made that Holy Mass be offered with all the respect and reverence possible; in many places time and effort can maintain a choir capable of contributing to the devotion of the congregation. It goes without saying that in these days of rural telephone service, improved roads,

and motor cars at a price which all can reach, failure to meet the needs of a scattered congregation is less easily excusable.

It is perfectly clear that all this can not be accomplished in a hurried trip on Sunday morning, leaving for home again as soon as the congregation has dispersed after Mass. Very often nothing more is possible just then because of the exigencies which oblige a priest to multiply himself on Sunday in order that the greatest possible number have an opportunity of hearing Mass. But when the Sunday rush is over, can we sit leisurely in our libraries satisfied in conscience that we have done all that can reasonably be expected of us in fulfilling our obligation toward the people at a distance?

Successful work among even a very limited number so circumstanced requires a more than ordinary initiative. There is a danger of our overlooking this. In a compact parish, no matter how large, the manifold ordinary duties easily adapt themselves to a routine. The hours for Mass, confession, etc. come round of their own accord; religious instruction is conducted at fixed hours in the parish school; one hundred or two hundred are prepared for confirmation, no further organization being necessary than dividing them into a certain number of classes. There is little in the way of our administering a city parish much the same as a neighbor administers his. But in a scattered mission the distance of families from church and from one another, the inconvenience of seasons, roads, etc., and the absence of Catholic schools necessitate a constant foresight in assembling people, or meeting them individually so that the hearing of a few confessions, the preparing fifteen or twenty children for the sacraments, is accomplished only through a succession of plans and appointments as varying as the circumstances to be provided for. The ceaseless demands on the time and energy of priests assigned to large city parishes have no parallel in the life of a pastor whose flock, though scattered, is not numerous.

Nevertheless a pastor so situated, proving himself equal to one emergency after the other, whose people give evidence of adequate attention and thorough training, leaves no doubt that success was due to a rare resourcefulness and a rare capacity for organization.

Edifying attendance at public devotions, varying with the recurrence of feasts and liturgical seasons, so characteristic of the fervent city parish, it is useless to attempt to secure in a country church, most of whose people reside at a considerable distance. The efforts of the zealous pastor who has to face such a condition must be confined in great measure to the promotion of devotions which may be practised in the home. There is also the compensation that the quiet of a country home affords greater facilities for private and family devotion than are possible amid the distractions of the busy, pleasure-seeking city.

Through his visits to the home as well as through the pulpit the practice of family prayer can be universally established. Devotions in accordance with the season can be provided for by recommending in addition, e. g. the use of meditations and reflections on the Passion during Lent, the Litany of St. Joseph in March, the Thirty-days' Prayer to the Blessed Virgin in May, the Litany of, or acts of Reparation to, the Sacred Heart in June, the Litany of the Saints on Rogation Days, the regularly prescribed Rosary Devotions in October, etc., etc. Providing homes with suitable and ample reading matter is the task easiest of all to accomplish. A little effort year after year makes the church library possible under the most straitened financial conditions. No district is too distant, no people are too scattered, to be honored by the visit of the Catholic book-agent, especially when assured of the pastor's coöperation. A like assistance will be guaranteed in prevailing upon parents to supply their houses with religious pictures, statues, crucifixes, etc., an object well worthy the zealous pastor's attention. Some managers of Catholic weeklies have already agreed, and probably all would agree, to the proposal that the paper be sent free of charge for three of four weeks to every family in the mission on the pastor's furnishing the names and addresses. With the usual exhortations from the pulpit on the duty of providing Catholic reading for the home, it has been found that an average of more than ninety per cent asked to continue the subscription when the three or four months had expired. I have dwelt on these details at some length, because we generally discover that people deprived of all the advantages of attending church regularly are precisely

those whose homes are lacking in all those externals which contribute to private devotion, and because the pastor can succeed in having the families of a scattered mission so provided with these helps with no greater difficulty than will be required to place them in the homes of a city parish. When people can assist at Mass only once or twice a month, more than ordinary care is required on the part of the pastor to keep them mindful of the obligation of sanctifying Sunday. In every congregation so circumstanced we find certain good families scrupulous in the practice of setting apart an hour or more for reading the prayers at Mass, reciting the Rosary, teaching Catechism, or other pious exercises.

This we can safely teach and exhort. Whether in the pulpit, or the confessional or in private conversations, to lay this down as an invariable rule will produce none but the most wholesome results. The true Catholic home is well supplied with prayer books. The pastor will do well to interest himself in the character of the prayer books offered for use. Between the aim to catch the eye with an attractive, costly binding and the aim to produce a book occupying the least possible pocket space, publishers are flooding the market with a variety of manuals whose existence is probably impeding rather than stimulating the devotion of the faithful.

All these assistances can be provided for families in a scattered mission even more effectively than in a city. Not so with the work on which more depends than upon anything else —the instruction of the children. Here more than in any other undertaking will initiative be a desideratum in the pastor. It is claimed by some that the priest who finds no attraction and wins no success in teaching catechism is *ipso facto* disqualified for the work of the ministry. Whether such a one might do valuable service in a compact parish where the need is largely supplied by a parish school and religious teachers, he is certainly doomed to failure from the outset when his lot is cast among people deprived of these advantages. How are the poor children of the scattered congregation to be reached with anything like frequency? First and foremost, the pastor must impress upon parents in season and out of season that this duty is primarily theirs; that each house is constituted a school of religious instruction of which he will be the regular in-

spector. He can go further and teach parents publicly and privately how the work of this school should be conducted, how much—or rather how little—may be expected of the children each week and each month; he can point out the mistakes they as teachers are likely to make. When he has succeeded in having the parents attend to this duty under his direction, he will already have wrought wonders for the sanctification of the parents even more than of the children. Unless there reside in the vicinity an experienced teacher, zealous, devoted, and willing, it is better not to establish a Sunday School; it accomplishes little and parents will assume that they are thereby relieved from the obligation. Some pastors have the custom of confining their efforts to the six, or eight, weeks immediately preceding the date of First Communion and Confirmation, requiring the children to give most of their school hours to Catechism, perhaps requiring them to attend the parish school in town during that time. There is much to be said against the system; if a pastor dispenses himself from attending to the children's religious instruction during nine or ten months of the year, most likely parents will dispense themselves also.

Conditions in some places admit of a class being arranged for the Saturday evenings previous to the regular occasion for Mass. Failing this, and very often with it—because rarely can the more distant be got to attend—the practice of conducting a Catechism class in place of the ordinary Sunday sermons, the congregation still present, can be very safely recommended. Adult members always find it interesting and usually stand in need of it. Besides, a Catechism class well prepared for suggests admirable opportunities of here and there addressing oneself to the particular needs of adult members. How often educated men and women tell us that no sermon so appeals to them as the one given at the children's Mass. But since these occasions present themselves at best only once or twice a month, with distance, weather, roads, insufficient means of conveyance, and indifferent parents interfering, it will be absolutely necessary to arrange for hours of instruction on certain week days, varying the place of the meeting so that children of different sections may in turn enjoy the convenience afforded by shorter distance. Efforts such as these invariably meet with a gener-

ous response. At times one family, especially when isolated or when the parents are negligent, will require a special visit. No priest who has taken this trouble, assembling the children for Catechism round their own fireside, the parents present, absorbed and more or less conscience-stricken, has ever regretted the expenditure of time it entailed. No warning so surely rouses parents to a sense of responsibility; it generally establishes a practice of home instruction and family devotions; even one visit has in some cases turned the members of the family, old and young, in the way of complete reform. We are reminded here also of a practice cited by one pastor to show how modern conveniences may be pressed into the service of religious instruction. A family seven miles from church, no immediate Catholic neighbors, four or five children attending a public school, the father a Protestant, an easy-going Catholic mother who could not be trained to give any help—what was to be done? Once a week the pastor summoned the children one after another to the telephone, required them to state what portion of the Catechism they had severally committed to memory during the previous week; this he carefully noted down and assigned each a task for the following week. Then at his convenience, once in six or eight weeks, he visited the home to examine results and give such explanations of doctrine as time permitted. To carry out all these suggestions, it is evident, requires time, attention, and system; it is also evident that, these three requisites assured, no Catholic child need grow up uninstructed.

It must be remembered also that this is the day of frequent Communion and our obligation to promote the practice extends to both the distant and the near. We can succeed with the distant by always remembering the same three rules: Go often; Go early; Do not hurry back. Even in the most scattered congregations monthly confessions and Communion for all is a standard by no means too difficult to reach. In the last analysis it will depend on our readiness to minister to them. The priest in attendance can fix an hour for confessions on Saturday afternoon in some private house convenient to all in one quarter of the mission, thus leaving greater leisure on Sunday morning for people coming from other directions. In the statutes of some dioceses it is enjoined that the priest

attending distant missions on Sunday remain for Mass Monday morning, thereby providing additional opportunities for approaching the Sacraments, especially for the aged and feeble. Then under certain conditions, in order to accommodate all, we shall have to fall back on the time-honored institution, so invariably associated with missionary experience and always recalled by the missionary with feelings of tenderness and consolation. I mean the *station*. Never do priest and people seem to unite in such genuine friendship, never does the awful reality of the priesthood dawn with such brilliancy upon the minds and hearts of those simple children of the Faith, as when, assembled in a small room at the command of His minister, they seem to hear the Son of God say as He did to Zacheus of old, "This day I must abide in thy house".

Associating, as is the universal practice of the Church, the public celebration of Holy Mass with the instruction of the congregation, I can suggest no more generous provision for Catholics enjoying so few advantages than by quoting the advice of one now nearing the completion of five decades in attendance upon scattered missions: "Never allow a congregation to go away without a few words of exhortation or explanation of doctrine. Whether it was a station, or funeral, or marriage, or some other happening, which brought them together, I could never resist an impulse which spoke in terms unmistakable, 'Have you, the ambassador of High Heaven, no message for those poor, struggling pilgrims?'" The very circumstances surrounding such situations are often an inspiration in themselves, and the priest speaks freely and warmly *ex abundantia cordis*. Nevertheless this must not be interpreted in support of the fallacy too often entertained that less preparation is necessary for a sermon to a small country congregation than for appearing in the cathedral of a large city. It is always the individual we are addressing; our communication is to him directly, not through the medium of the audience of which he forms a part; his intelligence is equally keen whether surrounded by fifty or by a thousand; our capability of impressing him is but slightly affected by his being alone, in the midst of a few, or in the midst of many hundreds. The older we all grow in the ministry the more willing we are to concede as a result of personal experience that any sermon of

ours which commanded the people's attention, in a country church or in a small town, was assured of a like success before a large city congregation; and vice versa, that any sermon which failed to reach the hearts of a city congregation would afford very little interest to the smallest country parish in the diocese.

Catholics who rarely if ever assist at Benediction, who never attend the Forty Hours' Adoration, in whose church the Blessed Sacrament is never reserved, may have only a very faint understanding of the doctrines of the Blessed Eucharist and the Sacrifice of the Altar, may be so little impressed by the astounding miracle of the Real Presence, as to go through life never entertaining the lively devotion which a realization of these truths should inspire. To arrange, *permissu Ordinarii,* a day of Exposition once a year in their little church would be a very slight tax on us and an experience of untold benefit to them. With the same object in view, we can also prepare to have the ceremonies of First Communion and Confirmation carried out with every possible effort at impressiveness.

The young priest unfamiliar with the situation may picture to himself an endless round of journeys as essential to living up to the suggestions offered in this paper. To combine these different tasks, to arrange that several, no matter how varying in character, may be attended to during each visit, is precisely the sphere in which his talent for organization will have play. A habit of looking ahead will be an invaluable asset, of thinking about things in time; then the effort of writing half a dozen postal cards or sending half a dozen telephone messages will generally make it possible to accomplish as much in one trip as otherwise would require days of travelling and trouble. But after all is said and done it must not be forgotten that the great essential factor of success in scattered missions is the priest's willingness to multiply his visits to them. There is nothing heroic in the undertaking unless in so far as a buggy or automobile ride now and then over country roads can be considered heroic. The bother of absenting oneself from home, the privation of comforts, wearisome delays, tedious hours in company not always interesting and congenial, all this also falls to the lot of any commercial traveller whose business takes him regularly away from the city. "And they to gain a corruptible crown, we indeed an incorruptible one."

There are many scattered missions of forty or fifty families where the Faith has been preserved for generations with a fervor rarely surpassed; to them city congregations are indebted for some of their most edifying members, and the priesthood and religious bodies for many valuable recruits. But when the total falls notably below forty or fifty families the outcome is decidedly problematic. An individual family living ten or fifteen miles from a church, a handful of Catholics scattered here and there, miles from everything, a prosperous town with four or five Catholic families and a church intended also to accommodate a few stray ones somewhere in the country around, an island on which half a dozen families have planted themselves, cut off from association with every other Catholic in the world—these are typical of conditions in which the most zealous pastor finds little or nothing can be accomplished. His best efforts are largely in vain. The older people who have come there strong in the Faith will persevere; but what is there for the rising generation? They fraternize with non-Catholics, their surroundings are heretical, irreligious, worldly, pagan; mixed marriages will be the rule; the attendance of a priest is necessarily limited and the response more limited still. There is positively but one hope of saving their posterity to the Church—their removal from the place entirely. Preach this unceasingly; if possible, have a mission conducted among them with this as the avowed object; let every sermon aim at showing the absolute necessity of giving up their present surroundings if they would save their souls and the souls of their children and grandchildren. "Useless", you will say. "A man has his home there, his old haunts, his life-long friends, likely the grave of his parents or children; moreover his business is there, his position; the means of supporting his family. Can he be expected to forsake all this and go abroad after an uncertainty?" The obstacles are certainly great, but the attempt has been made more than once and with success. The results do not come all at once; but the ordinary Catholic warned of this, month after month, becomes afraid of the terrible responsibility he is assuming. He cannot go now, it is true, but he has decided that if some day he should have an opportunity to dispose of his business or property on reasonable terms or consider a prospect elsewhere, he will take ad-

vantage of it. Thenceforward he is *on the lookout*; he is in the state of mind which gives results—to be on the lookout; and some day the opportunity comes and he leaves.

Falling back on the old proverb which declares the relative values of prevention and cure, we might be tempted to ask: "Would it not be well if every congregation in the land were occasionally warned of the inevitable danger awaiting the children of those who would make a permanent residence in such places?" How many of us remember hearing this the theme of the Sunday sermons? How many of our Catholic papers emphasize, or even draw attention to, this danger?

I pray the reader not to be horrified at the final suggestion concerning these forlorn places, the towns and country districts with a population all but completely non-Catholic. Do not erect a church there. It may be the cause of another family or two passing their days amid all those dangers to their eternal salvation. The average layman tempted by a business prospect, or an inviting salary, away from home, will inquire if the place possesses a Catholic church; assured of this, he is satisfied and makes no further inquiries regarding the frequency of attendance, the provisions for religious instruction, what opportunities for weekday Mass, extraordinary devotions, etc., the number of resident Catholics, with whom his family may associate. By a mental process almost unconscious he assumes that the presence of a church is an encouragement for Catholics to locate there. Only months or years afterward does he fully realize what all this will mean. On the other hand the information that the place was without a Catholic church would of itself have decided him from the outstart. The Catholic Church Extension Society erects small churches in districts unprovided-for; occasions may arise when this seeming work of zeal could be a mistake.

M. V. KELLY, C.S.B.

Sandwich, Canada.

Analecta.

SACRA POENITENTIARIA APOSTOLICA.

Sectio de Indulgentiis.

QUO MODO MUTILATI INDULGENTIAS LUCRARI POSSINT QUIBUSDAM ACTIBUS CULTUS ADNEXAS.

Beatissime Pater,

Henricus Genovesi, O. P., capellanus militaris nosocomii Gorlae I, in Mediolanensi archidioecesi, humillime exponit quae sequuntur:

Multi mutilati signo Crucis se munire vel genua flectere coram Ssmo Sacramento non possunt, et proinde privantur indulgentiis hisce cultus actibus adnexis. Quam ob causam orator a Sanctitate Vestra enixe gratiam postulat ut praedictas indulgentias lucrari possint mutilati qui signum Crucis facere nequeunt, dummodo formulam recitent, et qui in genua provolvi non possunt, dummodo caput inclinent.

Et Deus . . .

SSmus D. N. Benedictus Div. Prov. PP. XV, in audientia diei 19 vertentis mensis infrascripto Cardinali Poenitentiario Maiori impertita, perlibenter excipiens praemissas preces concedere dignatus est ut indulgentias, pro quibus lucrandis recitatio precum una cum aliquo corporis actu iniungitur, quem mutilati peragere impares sunt, isti lucrari valeant fusis dumtaxat precibus. Contrariis quibuscumque non obstantibus.

Datum Romae in Sacra Poenitentiaria die 22 octobris 1917.

GULIELMUS CARD. VAN ROSSUM, *Poenit. Maior.*

L. * S.

F. Borgongini Duca, *Secretarius.*

SECRETARIA STATUS.

CORRIGENDA IN OFFICIALI "CODICIS JURIS CANONICI" EDITIONE.

In officiali *Codicis Iuris Canonici* editione nonnullae irrepsere mendae, quas Ssmus in audientia infrascripto Cardinali hodie concessa corrigendas prout sequitur praecepit:

Can. 54, § 1	*legatur:*	vitio subreptionis aut obreptionis nullum
" 120, § 2	"	supremi religionum iuris pontificii Superiores, Officiales maiores Romanae Curiae
" 306,	"	Paschatis, Ascensionis, Pentecostes
" 325,	"	cum throno ac baldachino et iure
" 344, § 2	"	Religiosos autem exemptos Episcopus
" 421, § 1, n. 4	"	inserviunt ad normam can. 412, § 2.
" 544, § 3	"	religionis postulatu aut novitiatu
" 600, n. 1	"	visitantibus vel aliis Visitatoribus
" 628, n. 1	"	Ordini vel Sanctae Sedi, ad normam
" 681	"	serventur, congrua congruis referendo, praescripta
" 822, § 1	"	ad normam iuris, salvo praescripto can. 1196.
" 956	"	religioso professo de quo in can. 964, n. 5.
" 1227	"	electio sit nulla
" 1249	"	celebretur, sub dio aut in quacunque
" 1252, § 4	"	cessat, excepto tempore Quadragesimae, nec pervigilia
" 1301, § 1	"	in forma iuris civilis valido
" 1557, § 2, n. 1	"	contentiosis, salvo praescripto can. 1572, § 2;
" 1599, § 2	"	causas de quibus in can. 1557, § 2 aliasve quas
" 1840, § 3	"	Iudex in decreto quo, non servata iudicii forma, vel reiicit
" 1913	"	non datur distincta appellatio
" 2182	"	can. 467, § 1, 468, § 1, 1178, 1330-1332, 1344
" 2237, § 1, n. 2	"	Censuris Sedi Apostolicae reservatis;
" 2237, § 1, n. 3	"	poenis inhabilitatis ad beneficia
" 2265, § 2	"	nisi positus fuerit ab excommunicato vitando vel ab alio excommunicato post

Ex aedibus Vaticanis die 17 mensis octobris anni 1917.

PETRUS Card. GASPARRI, *a Secretis Status.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

25 June, 1917: Monsignor Patrick L. Duffy, V.G., LL.D., of the Diocese of Charleston, Domestic Prelate.

9 August: Monsignor Peter Christ, V. G., of the Diocese of Scranton, Domestic Prelate.

13 October: Monsignor James Glover, Provost of the Diocese of Leeds, Domestic Prelate.

30 October: Monsignor Manuel J. Bidwell, D.D., made titular Bishop of Miletopolis and Auxiliary to the Archbishop of Westminster.

Monsignor William Lewis Keatinge, C.M.G., C.F., made titular Bishop of Metellopolis and Army Bishop of the Catholic troops of the British forces.

8 November: George Horton, United States Consul at Smyrna, Knight of Order of St. Gregory the Great (civil class).

10 November: Monsignor Charles O'Sullivan, V.G., made Bishop of the Diocese of Kerry and Aghadoe.

13 November: Monsignor John Mark Gannon, D.D., D.C.L., made titular Bishop of Nicopolis and Auxiliary to the Bishop of Erie.

14 November: Monsignor Charles A. O'Hern, D.D., Rector of the American College, Rome, Domestic Prelate.

Monsignor Arthur Hinsley, D.D., B.A., Rector of the English College, Rome, Domestic Prelate.

Monsignor Horace K. Mann, D.D., B.A., Rector of the Collegio Beda, Rome, Domestic Prelate.

18 November: Monsignori Charles J. Weber, Joseph F. Mueller, O.S.B. and John A. Barney, of the Diocese of Superior, Domestic Prelates.

22 November: Bartle Teeling, Privy Chamberlain of Sword and Cape, is made Commendatore of the Pian Order (Pope Pius IX).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. PENITENTIARY APOSTOLIC: Persons who are crippled, so as not to be able to make the sign of the Cross or genuflect, may nevertheless gain indulgences requiring these actions.

SECRETARY OF STATE gives a list of *corrigenda* in the Code of Canon Law.

ROMAN CURIA publishes official list of recent Pontifical appointments.

AN IMPORTANT EMENDATION IN THE NEW CODE.

The *Acta Apostolicae Sedis* for 2 November, 1917, contains a decree signed by the Cardinal Secretary of State in which twenty-four emendations in the official text of the Code of Canon Law are made and approved. Among these is one, in particular, to which attention should be called. Canon 1252, n. 4, ordains that, when a day of fast and abstinence is a holiday of obligation, the precept of fast and abstinence does not apply. The correction adds, "excepto tempore Quadragesimae," so that, as it now reads, the Canon declares that fast and abstinence cease on a holiday of obligation, unless the holiday occur in Lent. In this connexion, we may remark that for this year, at least, the question of the fast and abstinence on St. Patrick's Day need not be discussed, as the seventeenth of March falls on a Sunday.

SOME EXAMPLES OF CATHOLIC CORPORATE HERALDRY.

A majority of the Catholic religious "corporations" in this country, as elsewhere — communities, societies, institutions, etc.—very probably use corporate seals with which to authenticate documents given under their names. Also, very probably, a majority of these corporate seals embody nothing heraldic in their designs. And indeed, apart from the claims of tradition, there is no necessity that they should, any more than there is that an individual should seal with his personal

heraldry. The sole utilitarian purpose of a seal is to authenticate the signature and, thus, the document to which it is appended. For private persons the law is content nowadays with the merest reminiscence of traditional forms: a small blank wafer will satisfy the requirements. Of a corporate seal a little more is still demanded—but very little. For example, as "Corporation Sole" the Archbishop of Boston uses a seal that has on it simply an identifying inscription. And this, of course, is a *seal* in every legal sense of the term. If, then, one will endeavor for the moment actually to visualize a small blank circular wafer, on the one hand, and a circular stamped impression with raised letters, on the other, one will readily understand what a confusion of mind and stultification of language it is to regard the terms "seal" and "coat-of-arms" as in the least synonymous. And yet, in the course of my heraldic work, I not infrequently find that my correspondents are thinking of one term when I am using the other, often to our mutual perplexity.

Granting the framing contour of a seal, the circle, oval, or vesica-shaped outline, it is a natural impulse to fill the space at one's disposal with some decorative design: the effigy of the owner or of a patron saint, an allegorical or historical picture, a representation of the buildings of the corporation, or even (see the seals of many of our States!) a complicated landscape. And all this without in the least involving heraldry. I have in my collection hundreds of descriptions or prints of such seals, all of them, except perhaps the last, acceptable seal types, and some of them very beautiful. These designs, when finely cut and clearly impressed in their original wax medium, are often exquisite little reliefs susceptible of the closest scrutiny and study. It is right that they should be so, their sole purpose being the authentication of the documents to which they are attached, which, in their turn, are to be subjected to close scrutiny.

But heraldry, in its origin and purpose, is a very different matter, a military affair of outdoor mêlées. Armorial devices were adopted on the banners, surcoats, and shields of leaders who fought with steel or iron-covered faces, so that at a distance as well as near at hand their men could readily identify them. Simplicity and perspicuousness were thus, of necessity,

the two prime canons of medieval heraldry. The armorial device, becoming hereditary in the thirteenth century, naturally found its way on the seal, just as it did eventually on nearly every other possession of its owners susceptible of this form of decoration. Sometimes the heraldic shield was merely a minor adjunct of the whole seal design; sometimes it filled the entire space within the inscriptional border. But heraldry was never intended, and consequently never designed simply for the purpose of a seal, before the decline of heraldic art; and, conversely, a seal, *qua* seal, was never regarded as an equivalent of or a substitute for heraldry.

That these considerations may have some practical bearing to-day may readily be seen. Our Catholic architects, better trained year by year, are also better able, thanks to increasing funds and building opportunities, to express our growing desire for beautiful ecclesiastical fabrics. A seminary is to be built, let us say, in traditional "collegiate Gothic". Above the portal the architect wishes to place several well cut shields. First, the arms of the Sovereign Pontiff. But note that he is never asked to use the *seal* of the Pope, which is either the familiar small one of the "Fisherman", or the larger leaden disc on which are the busts of SS. Peter and Paul. Then the Ordinary is to be represented. Now as a Corporation Sole the Ordinary may at times *seal* with a circular stamp simply inscribed, "Seal of the R. C. Bishop of N.", but as nobody would think of putting this up, his arms are promptly available. Finally the architect clamors for the heraldry of the seminary itself. "Oh yes," muses the Rector, "we have a seal," and he produces a stamp on which is cut, let us say, a picture of the Beatification of St. Charles Borromeo. (I can imagine an admirable seminary seal portraying this subject, but I cannot imagine anything less adaptable to *heraldic* treatment.) So the poor architect has to commit either the decorative solecism of putting up the seal *qua* seal, of expanding what purports to be a small wax disc into a relatively gigantic stone one, or the heraldic solecism of forcing into a shield outline a design that is essentially unheraldic.—That this is not a sheer fantasy of my own several architects of my acquaintance will readily attest. But the relation of sigillography to iconography on the one hand and to heraldry on the other, may

well be left for the present, as a fitting subject for a future paper by itself.

In short, it is often very useful, as well as very pleasant, to have a corporate coat-of-arms for a religious institution, quite irrespective of whether or not it is to be used on the institution's seal. In the first place, it is a valuable architectural decoration, to be cut in stone, painted on glass, carved in wood, or embroidered on vestments, where a seal would be wholly out of place. And it is largely for this reason that many corporate bodies are reverting to the ancient use of corporate heraldry, not from any snobbish, "aristocratic" impulse—for corporate heraldry as such never had any "aristocratic" implications whatever, but from a natural desire to avail themselves of a traditional decorative means of adding to the beauty, dignity, and significance of their environment.

The first in general interest, perhaps, of several corporate coats-of-arms which I have been privileged to design, is that of the Catholic Church Extension Society (Fig. I). Its

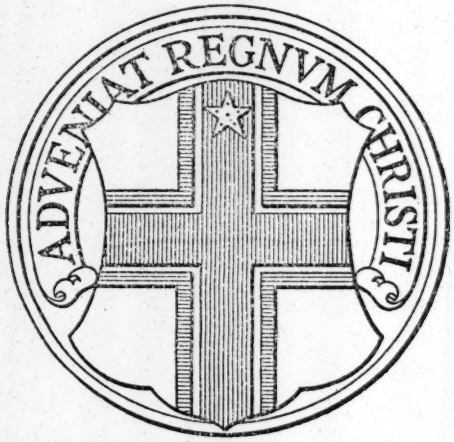

FIG. I.

"blazon", or technical description, is: Argent, a cross gules cottised azure, charged in chief with a star or. This is to say, that on a white or silver background is placed a red cross with narrow bordering bands of blue, and, on the top arm of the cross, a gold star. The Right Reverend President of the Society, Monsignor Kelley, desired the arms to express, in the abstract conventions of heraldry, simply the Catholic Faith,

the United States, and Our Lady's patronage. That this is done by means of the Cross in the national colors and the star of Our Lady should be clear to readers who have followed the descriptive explanations of episcopal arms that have from time to time appeared in the REVIEW, where all these points have been touched upon. This shield is painted on the outside of the Chapel Car of the Society, and is also put to other decorative uses.

Figure II shows the arms of the Catholic Foreign Mission Society of America, designed by the Reverend J. A. Nainfa, S.S. Its blazon is: Argent, a cross quarterly azure and gules.

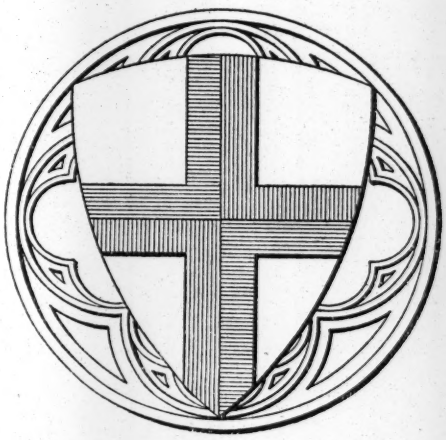

FIG. II.

Here the same idea—the Cross in the national colors—is carried out with admirable directness and decorative simplicity. Another version still may be seen on the arms of the See of Baltimore as impaled on the coat of His Eminence, Cardinal Gibbons.

In Figure III is displayed the shield of the University of Saint Mary, Baltimore, our oldest and most distinguished seminary. "Per bend or and sable, on a bend argent three crosses bottonny of the second; on a chief azure, between two stars of six points argent, the Badge of the Society of Saint Sulpice in the United States. The Reverend Fathers of Saint Sulpice desired in these arms to honor their great protector, Pope Pius VII. A comparison of this shield with that of the Pope will show how I have followed in my design the main

lines of the papal arms, substituting, however, the Baltimore gold and black for the original gold and blue of the field, and for the three black Moor's heads of the Chiaramonti using three black crosses of the form that appears on Lord Baltimore's arms. The blue " chief ", or upper third, is similar to that on the papal shield with the exception that the central six-pointed star of the Pontiff has necessarily been replaced by the badge of the Society of Saint Sulpice. In France this badge appears without the crescent; this latter charge, the

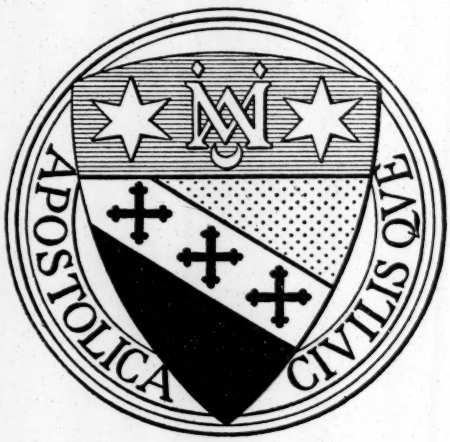

FIG. III.

heraldic symbol of the Immaculate Conception, is a " difference " indicating the American branch of the Society.

Figure IV shows the arms of Saint Charles College, Maryland. Gules, two lions respectant or, holding a shield: Barry of six gules and vert, a bend argent; on a chief (cousu) azure the Badge of the Society of Saint Sulpice in the United States. The two gold lions on a red field are from the arms of Charles Carroll of Carrollton, the first Benefactor of the College. On the Carroll shield they hold an upright sword between them, which now, on the college arms, has given place to the escutcheon of the Borromeo family, in honor of Saint Charles. The " chief " is the one common to all Sulpician foundations, with, of course, the American " difference " above noted.

The new Seminary of Saint Sulpice, Washington, has adopted the coat shown in Figure V. Argent, two bars gules; on a chief azure between two stars argent the Badge of the

Society of Saint Sulpice in the United States. The familiar arms of George Washington show on a silver field two red bars and above them three red stars or "mullets". This has

FIG. IV.

been adapted to Sulpician uses by placing two of the stars, changed from red to silver on the usual blue chief of the

FIG. V.

Society. The "chief" now is strongly reminiscent of that of the parent house of Saint Mary's, Baltimore, the only divergence being that in the former the stars are of the Chiaramonti six-pointed type, and on the latter the Washington five-pointed variety.[1]

[1] In these arms care has been taken to avoid the kind of absurdity into which

Figure VI shows the arms of Boston College. Gules, above a trimount in base or, an open book argent edged of the second, thereon the inscription αἰὲν ἀριστεύειν; on a chief sable between two crowns composed of alternate crosses patty and fleurs-de-lis or, the Badge of the Society of Jesus. The "trimount" (*Dioecesis Tremontinensis*, the old name of Boston) is from the arms of the diocese; the open book is a frequent charge on academic shields; the tinctures gules and or—red and gold—are the heraldic equivalent of the athletic colors of the college, maroon and old gold; the "chief" is devised from the arms of old Boston in Lincolnshire (St. Botolph's Town) which show

FIG. VI.

three gold crowns of this type, one above the other. Only two are used, the place of the third being necessarily taken by the badge of the Society. These are the arms of the College as originally designed, but I note of late a tendency toward their corruption, or at least a carelessness in representing them. Out of courtesy to the diocesan arms the "trimount" should be of the form shown in my drawing; whereas I have seen some versions where the trimount has been changed into three

the Protestant Episcopal Diocese of Washington fell when adopting its singular heraldry. The curious will be interested to know that by any logical canon of heraldic interpretation the shield of that diocese purports: that it was founded by a king of Jerusalem (the only one who bore its dexter impalement plain was Geoffrey of Bouillon) and George Washington or one of his family; *or* that a Miss Washington has married Geoffrey of Bouillon; *or* that the Right Rev. Dr. Harding is a descendent of the Washingtons and has become titular king of Jerusalem.

naturalistic mountains, thus perpetuating the vagaries of eighteenth-century "landscape heraldry". And the crowns when represented with other than crosses and fleurs-de-lis

FIG. VII.

cease to be the typical "Boston" ones rigidly prescribed in the original Lincolnshire grant of 1568.

Figure VII. Arms of Saint John's Seminary, Boston: Gules, an eagle displayed argent, aureoled or, above a trimount

FIG. VIII.

of the last. Here we have simply the heraldic symbol of the Apostle, on a red field (red being the old academic color peculiar to a faculty of Divinity) with, again, the trimount from the diocesan coat-of-arms.

In this connexion it may be interesting to show (Fig. VIII) the arms of the Right Reverend John B. Peterson, who, as Rector, impales this official coat with his personal insignia. The latter are: Or, a long-cross throughout reversed (the cross of Saint Peter) gules and in the first canton a trefoil of the same (the trefoil being taken from the arms of His Eminence, Cardinal O'Connell); on a chief gules an eagle displayed, aureoled, or. Simple *armes parlantes*, expressive of the family name, Peter-son, and of the Christian name, John, with an emblem of homage to his Ordinary; the whole surmounted with the six-tasselled violet hat of a Domestic Prelate.

PIERRE DE CHAIGNON LA ROSE.

FATHER DRUM'S CRITICISM OF FATHER PALMIERI.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I not have the privilege of making the following brief statement in connexion with the article of the Rev. Walter Drum, S.J., in the January number of the REVIEW?

I. The lecture published under my name in the *American Journal of Theology* has nothing to do with Modernism. It is an exposition of the religious nihilism of Tolstoi, and of the adogmatism of Merezhkovsky and Rozanov. The religious theories of Tolstoi were known before there was question of Modernism in the West. Moreover, Modernism has been almost unknown in Russia.

II. I delivered three lectures in pursuance of a methodical plan. In the first, I treated of intransigent orthodoxy, that is, of the theories of A. Khomiakov; in the second, of Tolstoism; in the third, I refuted Khomiakov and Tolstoi with the words of Vladimir Solovev, the apostle of Catholicism in Russia. Those who heard my exposition of Tolstoism, heard also its refutation by Solovev.

III. In the brief space of a transcription of a lecture, I could not use quotation marks. But at the end, I have cited the works from which my quotations were drawn, and my own works which contain the theological refutation of Tolstoism.

IV. All the quotations which have been criticized by Father Drum are carefully marked and amply refuted in a special chapter of my *Theologia Dogmatica Orthodoxa*: "De christian-

ismo adogmatico Tolstoi, Rozanov, ac Merezkovski in Russia," Vol. I, pp. 89-114.

V. All the false theories, either of the Russian nihilists or of Modernists, concerning Christian dogma, have been carefully refuted in a special work written in Italian: *Il progresso dommatico nel concetto cattolico.* Florence, 1910. This work was described by the *Theologish-praktische Quartalschrift* of Linz as a classical handbook of the first rank against Modernism.

VI. A new refutation of Russian adogmatism and Modernism by me was published in *The American Catholic Quarterly Review*, October, 1917.

VII. In quoting a saying of an Anglican Bishop: "The moment a creed becomes scientifically measurable, the religious power of it evaporates," I used the words against those Russian adogmatists who pretend to give us a scientific demonstration of the Trinity. A scientific demonstration of our religious mysteries, apart from its impossibility, would take away the merit of faith, that is, the religious power of the revealed truths. I merely gave an orthodox interpretation to that saying, and am not acquainted with other theories which that Anglican Bishop may have advanced.

VIII. All the material of the lecture, especially that emphasized by Father Drum, is a literal translation from Russian writers. The references may be found in my *Theologia Dogmatica Orthodoxa.* Several times I use the expressions: "Tolstoi, or Merezhkovsky says" or "writes". I am willing to admit that a defect in punctuation may have given occasion to a misunderstanding; but in a lecture it is almost impossible to distinctly emphasize the quotations: on the other side, my own works are well known everywhere, even in Harvard University, and consequently it would have been absurd for me to advance theories which I have refuted not only elsewhere, but which I have refuted in the third lecture; and to the vanquishing of which a great part of my life has been devoted. In a series of lectures upon such a vast subject as the various tendencies of religious thought in Russia it is impossible to condense in the reading of an hour a whole system of negations and its refutation.

IX. In closing this letter I may be permitted to remark that the analysis of my lecture by Father Drum is veritably an exhumation. These lectures were delivered in 1914, the first year of my life in America. I was not perhaps sufficiently master of English to express my thoughts accurately. I was not well acquainted with the civil and religious conditions of this fatherland of freedom, or at most, I knew it only through the writings of its great Catholic thinkers, Gibbons, Spalding, Ireland.

In Italy, where the universities of the State are on the same level as the wealthy institutions in the United States, such as Harvard University, and where to an extent far greater even than is the case in the " non-sectarian " institutions of America, Christianity is officially ignored, one will find among their professors leading Catholic thinkers, such as Mgr. Fracassini, and F. Gemelli. The National University of Rome counts a Jesuit Father in its faculty.

I was not aware at that time, that in the United States it might be considered a crime for a Catholic priest to give three lectures in Harvard University on Khomiakov, Tolstoi, and Solovev. I hope that the readers of Father Drum's article will forgive my ignorance, and if the omission of quotation marks should awaken any doubt as to my profession of faith, I would ask them to read my Latin theological works, or refer to various papers published during 1917 in the *Catholic World* and *The American Catholic Quarterly Review.*

With my best thanks for your kindness in extending me the favor of making public thus, my reply, I am,

Very humbly yours,

Philadelphia, Pa. F. AURELIO PALMIERI, O.S.A.

IN REPLY TO FATHER PALMIERI.

Of the orthodoxy of Father Palmieri we expressed no doubt. Quite the contrary, we took pains to establish that orthodoxy by referring to his refutation of Modernism in *Theologia Dogmatica Orthodoxa.* What we deprecated was the inevitable impression, on both the Harvard audience and the readers of the *American Journal of Theology*, January, 1917, that he was sympathetically detailing the dynamic of Russian liberal theo-

logy—and that in his own words, not in those of Russian liberals. The misleading personal pronoun in the first person creeps into the article five times. Each time it calls for an explicit interpretation to the contrary, if one is not to refer the sympathetic treatment to Father Palmieri.

The other two lectures at Harvard may have left his audience clear as to the orthodoxy of Father Palmieri. The single lecture, as published in the *American Journal of Theology*, can scarcely have been read as "a simple *exposé* of the errors of the Russian adogmatists, outlined in their own words". The readers must inevitably have thought that Father Palmieri was speaking for himself in the words: "Such is, as *we* have summed it up, the Russian liberalism"; and in the sympathetic summary that follows. The readers must have deemed that it was Father Palmieri, who wrote: "In conclusion, *we* can entirely subscribe to the just remark of Rt. Rev. William Carpenter, bishop of Ripon"; and that he was giving approbation to that gentleman's *Bampton Lectures*, which reeked with Modernism twenty years before the Medusa was decapitated. To remove the wrong impression from the readers of the *American Journal of Theology*, it would be a boon, were Fr. Palmieri to publish, *in that review*, a refutation of the Russian Modernism contained in his former article.

WALTER DRUM, S.J.

THE NEW LAWS ON FAST AND ABSTINENCE.

Qu. 1. On page 60 of the REVIEW for January, 1918, it is stated that "the Advent fast on Wednesdays and Fridays (or on Fridays only . . .) has been abolished altogether".

Some who read the article of the Rev. Stanislaus Woywod, O.F.M., in the December REVIEW, concluded that the fast on Fridays of Advent which heretofore was obligatory in this part of the country, was still in force. There is no conflict between this law and the new Code. The latter mentions Ember Days only, but does not annul particular laws in regard to other days.

The REVIEW for December (page 637) says: "When it is doubtful whether a law of the new Code differs from the old law, one must not deviate from the old law."

In the same article (page 638) we are told: "It is not likely that the Code intends to abolish diocesan laws, or those of national or provincial councils, when they are not in opposition to the Code. This Canon is made clearer by Canon 22, from which it appears quite certain that such particular laws are not annulled."

On page 640 we read: "Whenever it is doubtful whether a former law has been revoked, revocation is not to be presumed. The old laws should rather be reconciled with the new, as far as possible."

2. In the January number of the REVIEW (page 61), when the writer allows bishops to dispense from fast and abstinence on St. Patrick's Day, and on other holidays in Lent, did he advert to the exception in Canon number 1252, § 4, "excepto tempore Quadragesimae"?

3. On page 62 of the same number, bishops in this country are permitted to select Wednesdays in Lent as days of abstinence, instead of Saturdays. Would that not be opposed to the new Code? Canon 1252 (sections 2 and 3) names Fridays and Saturdays, and adds: "The law of fast only is to be observed on all other days of Lent."

Does not such an explicit law of the new Code modify and revoke local customs, or faculties of bishops, in so far as they are directly opposed to its terms?

Resp. 1. In the tentative outline of the new regulations on fast and abstinence as given in the January number of the REVIEW there must necessarily remain some uncertainty as to the coördination of the former law with the new Code and the faculties of the Bishops of the United States. As regards the fast on Fridays in Advent observed in most dioceses of the United States, it is true that the Code neither explicitly abolishes nor directly opposes this obligation. Nevertheless it may reasonably be inferred from the Canons on fast and abstinence that the Code means to bring about uniformity of discipline in the Church, and we can apply Canon 22, which states that the more recent law abolishes a former law, not only when it makes an explicit statement to that effect but also when it takes up the entire matter of a law for restatement. The Friday fast in Advent observed in the United States and in many other countries was not a special law but rather a common law, as it was a substitute for the vigil fast of the feasts that were abolished in the United States and other countries. If, however, this fast in Advent is regarded as a diocesan law or custom, the bishop can change it as he deems wise, just as he has a right to ordain fast days over and above those prescribed by the common law of the Church.

2. Canon 1252, No. 4, has recently been amended to read: "On Sundays and holidays of obligation the law of both fast and abstinence ceases *except during the time of Lent*". The words here italicized are found in the list of *corrigenda* issued

by the Papal Secretary of State, 17 October, 1917.[1] The Code speaks of holidays of obligation that are still in force, while the indult of 3 May, 1912, refers to holidays that have been abolished as such but are popular with the people in certain countries or dioceses. This indult made no restriction as to the time in which the feasts fall on a fast or abstinence day, as may be seen from the text of the indult in the REVIEW (July, 1912, p. 79). Although this indult will doubtless be modified by the Holy See to agree with the Code, so far there seems to be no reason to deviate from the statement made concerning abolished holidays, in the passage referred to.

3. The three indults to the Bishops of the United States are not revoked by the Code, even though they make an exception to the Code. It is precisely of the nature of an indult to grant something above the requirements of the law, and every indult or privilege must be explained in such a sense that some benefit is derived from it. Just how to harmonize the indults with the regulations of the Code is not an easy matter in the present state of canon law. On 29 January, 1917, bishops in the countries that are at war received permission to choose the second meatless day in the weeks of Lent besides the Fridays, Ash Wednesday, and Ember Wednesday. Very likely the indult will be renewed this year. But apart from that indult, previous indults of our Bishops entitle them to appoint Wednesday instead of Saturday. Of course a bishop is free to make the regulations for Lent correspond with the Code, if he prefers not to make use of the indults.

PRAYER FOR PEACE.

Qu. Now that ecclesiastical authority has banned and proscribed fake prayers for peace, I turn to you to ask whether, apart from the *Oratio Imperata,* which is found in the Missal in the Mass *pro Pace,* there is any other prayer that has been approved. If there is, where can I get a copy of it so as to reprint it, and distribute it?

Resp. A form of prayer "for peace" approved by Pope Benedict XV in January 1915 and enriched with an indulgence of three hundred days, applicable to the souls in Purgatory, is printed in an English translation in the REVIEW (Vol. LII, page 354). It has been reprinted in leaflet form by various

[1] See Analecta department of this issue, p. 187; also p. 189.

bishops, for example, in *The Catholic Leaflet* published in Grand Rapids, Michigan, Vol. I, No. 37. Perhaps we shall best meet the wishes of our correspondent if we reprint the prayer here.

PRAYER FOR PEACE.

BY POPE BENEDICT XV.

Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy Most Loving Heart as to our last hope. O God of Mercy, with tears we invoke Thee to end this fearful scourge; O King of Peace, we humbly implore the peace for which we long. From Thy Sacred Heart Thou didst shed forth over the world divine charity, so that discord might end and love alone might reign among men. During Thy life on earth Thy Heart beat with tender compassion for the sorrows of men; in this hour made terrible with burning hate, with bloodshed and with slaughter, once more may Thy Divine Heart be moved to pity. Pity the countless mothers in anguish for the fate of their sons, pity the numberless families now bereaved of their fathers; pity Europe over which broods such havoc and disaster. Do Thou inspire rulers and peoples with counsels of meekness; do Thou heal the discords that tear the nations asunder; Thou who didst shed Thy Precious Blood that they might live as brothers, bring men together once more in loving harmony. And as once before to the cry of the Apostle Peter: "Save us, Lord, we perish," Thou didst answer with words of mercy and didst still the raging waves, so now deign to hear our trustful prayer, and give back to the world peace and tranquility.

And do thou, O most holy Virgin, as in other times of sore distress, be now our help, our protection and our safeguard. Amen.

An Indulgence of 300 days applicable to the souls in Purgatory may be gained each time this prayer is said, with at least a contrite heart. S. S. Cong. H. Office, 21 January, 1915.

FEAST OF HOLY INNOCENTS.

Qu. Why is the feast of the Holy Innocents celebrated on the 28 December, when it really should occur after the Epiphany?

Resp. All liturgists agree that the feasts immediately after Christmas do not pretend to follow a chronological order. St. Stephen comes first, because he was the first martyr; St. John, the Disciple of Love, comes next; then follows the feast of the Holy Innocents, "the first flowers of the Church, martyrs by blood alone". This has been the custom of the Latin Church,

at least since the beginning of the fourth century. The Armenians celebrate the feast of the Holy Innocents on the Monday following the Second Sunday after Pentecost, because of their belief that the massacre of the Innocents took place fifteen weeks after the birth of Christ.

"NOVENSILES" AND "FIRST COMMUNICANTS".

Qu. Ever since the promulgation of the decree *Quam singulari,* I have found it difficult to accept "First Communicants" as the correct rendering of the word "novensiles," used in art. V of the document in question.

Now lately, having access to an up-to-date copy of Harper's Latin Dictionary, I was greatly surprised to find there the following entry: "Novensides or Novensiles, dii, *the new gods* (those received from abroad; in opposition to indigetes, the native gods)." This discovery prompted me to make further investigation. First I had recourse to the translation of the decree in Vol. XLIII of the REVIEW, where I found the current rendering "First Communicants." Being unable, in consequence of the war, to procure the latest edition of Lehmkuhl's *Theologia Moralis,* I consulted his *Casus Conscientiae* (editio quarta, published in 1913). On page 93 of Vol. II, in a *casus* dealing with "Communio Puerorum," the learned author makes the following statement: "Unde patet S. Congregationem de Sacramentis et S. Pontificem annum aetatis nonum habere quasi pro ultimo termino, quousque differri posse videantur pueri tardioris ingenii; eos autem sumere, regulariter esse multos qui jam antea primam communionem sumpserint, idque non raro ante completum annum septimum." To ward off the suspicion of omitting some important modification, I have quoted the entire sentence; but I wish to call your attention particularly to the word *nonum,* which evidently implies that Lehmkuhl would translate *novensiles* as meaning "nine years old."

The question is, what is the true meaning of *novensiles?* I have it on good authority that this term was sometimes used by medieval philosophers in the sense of "novennes," but I do not remember ever having come across a single instance. Is it possible that in the redaction of the decree *Quam singulari,* the obscure "novensiles" should have been taken, or rather mistaken, for the plain "novennes"? Yet it seems scarcely credible that Lehmkuhl should have ventured to make the above-quoted statement without being quite sure of his ground.

I trust that you will be able to clear up this matter and thus bring about a better understanding and a wiser application of this epoch-making decree on First Communion.

Resp. The word *novensiles* has, apparently, two derivations; by some it is derived from *novem*, by others from *novum*. Basilius Faber Soranus in his *Thesaurus Eruditionis Scholasticae* (Leipzig, 1710) gives both derivations, and explains that, in the first acceptation of the term, it means "the group of nine deities", for example, the nine muses, or the nine gods to whom Jupiter communicated the power to hurl his thunderbolts. In the second meaning it signifies "the newly created gods", for instance, gods introduced from foreign religions, or human beings like Hercules, Romulus, and others, who were "made gods". Like our correspondent, we have not been able to find an instance in Church Latin of the use of the word in the first sense, namely, as derived from *novem*. In the fifth article of the decree *Quam singulari* the meaning is evidently not "children who are nine years old", but "children who are making their First Communion", or "first communicants". This is evident from the article itself, which contrasts "novensiles" with those who "jam antea primitus de altari sancta libarunt". We venture to say that Lehmkuhl's opinion, expressed in the passage quoted by our correspondent, is based, not on the word *novensiles* in *Quam singulari* but on previous enactments to which he refers in his *Theologia Moralis*, II, 200, where he interprets the "age of discretion" in regard to the obligation of receiving Communion to be "from nine to twelves years old".

THE CHALICE IN THE HANDS OF A DECEASED PRIEST.

Qu. What authority, if any, is there for placing a chalice and paten in the hands of a deceased priest during the funeral services? Does the chalice lose its consecration?

Resp. The Roman Ritual, describing the vestments in which the body of a deceased priest should be clothed during the funeral services (Tit. VI, Cap. 1, n. 11), makes no mention of a chalice, and the Pontifical, describing the manner in which a deceased bishop should be vested, mentions a cross but says nothing of a chalice. Nevertheless the custom of placing a chalice in the hands of a deceased priest is very general. As to the authorities, some liturgists condemn the practice, and cite the decrees of particular councils which forbid it. On the other hand, there are writers who approve the custom, on the

strength of a decree of the S. Congregation of Rites (n. 2915), dated 23 May, 1846. The query addressed to the S. Congregation was, "An liceat consuetudo ponendi calicem cum patena in manibus cadaverum sacerdotum dum a domo sua deferuntur in ecclesiam et in ea explentur exequiae?" The answer given was, "Tolerandum esse, utpote antiquitati conformem". This seems to us to be a sufficiently definite approval of the custom.

As regards the chalice losing its consecration, there seems to be but one opinion. It does not. Cardinal Gennari (*Quistioni liturgiche*, p. 338) writes: "Di questa esecrazione non v'ha traccia nelle leggi generali della Chiesa." "In the general laws of the Church there is no trace of the opinion that the chalice loses its consecration." There are, as the learned Cardinal points out, references to the use of the corporal to cover the body of a deceased priest; but that is an entirely different matter, and a practice that happily does not exist as a custom in modern times.

THE CHASUBLE MAY BE WORN AT MARRIAGE CEREMONY.

Qu. Is not the chasuble a vestment to be used exclusively for the celebration of Mass? Other vestments, such as the cope or the surplice and stole, are prescribed for various blessings. What, then, are we to think of a priest who gives the marriage blessing, for example, in the vestments which are prescribed for the celebration of Mass? The custom is pretty general. But is it a laudable custom?

Resp. It is true that the cope is used in the more solemn blessings, and, the surplice and stole for less solemn functions. As a general rule, the chasuble is worn only at the celebration of the Holy Sacrifice. However, when the marriage blessing is given immediately before Mass, it is customary to give it in the vestments to be worn at the Mass. This has the express approbation of the S. Congregation of Rites. "Si immediate sequitur Missa," says a decree (n. 3158), dated 31 August, 1867, "sacerdos, praeter albam et stolam, induere debet etiam planetam." The decree contemplates the case in which the Mass that is to follow immediately is a nuptial Mass; but even when it is not, the chasuble may, we think, be worn, provided of course that it is white.

MAY PASTORS REFUSE A LEGACY FOR MASSES?

Qu. In a recent number of the REVIEW a strong plea was made for the exact and faithful observance of the terms of a will, when a bequest is made for Masses. That is all very well when the bequest has been accepted; but how about the case of a pastor who, for some reason, considers that the burden imposed by the bequest cannot be undertaken conveniently? Has he the right to refuse it, or must the matter be referred to a higher authority?

Resp. If the bequest is made to a pastor or to any other priest personally, he has, of course, the right to refuse it, if, considering all the circumstances, he judges that he cannot conveniently assume the obligations which the bequest imposes. But, if the bequest is made to the parish, for example, in the shape of a foundation for Masses that would bind his successors as well as himself, the matter ceases to be personal. In that case, the bishop on whom, as well as on the pastor, rests the responsibility for the welfare of the parish, should be consulted and his permission in writing should be obtained. Canonists, while recognizing that the bishop has the right to refuse a bequest made to a parish for Masses *in perpetuum*, insist that he may not do so without a just reason under pain not only of sin but also of the obligation of making restitution. Reiffenstuel, for example, says, "Eiusmodi repudiatio (legati ecclesiae) si per praelatum absque justa causa fiat, est illicita, peccaminosa atque injuriosa ecclesiae, adeo ut praelatus teneatur ad satisfactionem ecclesiae, si habeat proprium unde satisfaciat" (*Lib. III Decretalium*, Tit. X, 5, II, n. 53).

FISH AND FLESH.

Qu. Does the new Canon Law give an official interpretation of the words "fish" and "flesh" as they are used in the legislation of the Church in regard to fast and abstinence? Scientifically, of course, oysters and frogs are not fish, yet it is, or was, allowed to eat them on Fridays and other days of abstinence. Is there anything new in the matter? And are we still to regard doubtfully the custom, prevailing in some places, of eating certain kinds of duck on days of abstinence? I would like to know if there is anything official in the new legislation.

Resp. The Lenten regulations as found in the new Code of Canon Law are explained in the REVIEW for January (pages 56 ff). The Code does not define the distinction between "fish" and "flesh", and, consequently, the traditional rule holds, that the flesh of "animals that live on the earth and breathe" ("animalia in terra viventia ac respirantia") is forbidden on days of abstinence. Whatever was clearly included under the term "fish" is still included; whatever was a matter of doubt is still doubtful. In regard to the latter, Ballerini's *optima lex* is still the best guide: "De his optima lex est ut servetur consuetudo, et aestimatio fidelium in diversis locis pensetur; si enim haec adsint, non sunt inquietandi aut vexandi fideles" (*Opus Morale*, Vol. II, Tract. VII, sec. 1, 12). The nearest thing to an official declaration of the meaning of "fish" is a decree of the S. Penitentiary, 16 January, 1834, which, in connexion with the now obsolete prohibition of the use of fish and flesh at the same meal during Lent, explains that by the word *fish* are understood frogs, oysters, turtles, and other sea molluscs. After all, though it is true that, strictly speaking, oysters are not fish, there is no great misunderstanding as to what one may eat on days of abstinence, and there was consequently no great need of defining terms in the new Code.

MAY A SACRISTAN PREPARE THE CHALICE FOR MASS?

Qu. In an article on "Women as Sacristans," the REVIEW, Vol. XV, p. 176, answers in the affirmative the question whether a lay sacristan or a sister in the sacristy of a convent chapel may prepare the chalice for Mass. You may be right when you interpret the rubric, "Deinde (sacerdos) praeparat calicem," as being directive, not prescriptive; but, on looking up my notes taken down in the liturgy class in the seminary, I find that our professor is against you. He referred us to a decree of the S. Congregation of Rites, but did not give the number or date, and, as you seem to have those decrees at your fingers' tips, would you quote it for us? I am a chaplain, as you may guess, in a convent, and the other day the matter came up for discussion when a few of my confrères happened to drop in on me. I am not attacking your opinion, but would like to back up my old professor with that decree.

Resp. We cannot claim to have decrees of the S. Congregation "at our fingers' tips". However, we have them in the well-indexed *Collectio Authentica* in six volumes. And we

think we have found the decree in question. It is n. 2572, dated 7 September, 1816. The dubium was, "An in Missis privatis permitti possit ministro, si fuerit sacerdos, diaconus aut subdiaconus, ut praeparet calicem et ipsum extergat in fine, post ablutionem, sicut in Missa solemni". To which a negative answer was given. If this is the decree to which the professor referred, it is, *pace tam eruditi magistri*, irrelevant. The question which we answered in the affirmative was whether another than the celebrant may prepare the chalice in the sacristy, before the Mass. The question which the S. Congregation answers in the negative is whether another than the celebrant may prepare the chalice (uncover it, etc.) at the altar, during Mass. That this is the meaning of the dubium is clear from the words "sicut in Missa solemni." We are confirmed in this interpretation by the opinion of Cardinal Gennari (*Quistioni liturgiche*, p. 225), who calls Fumagalli to task for using decree n. 2572 exactly as our correspondent believes his professor to have used it.

INCREASED PRICES AFFECTING THE CLERGY.

It is a commonplace of economic science that those who suffer most in an era of advancing prices are the persons receiving fixed incomes. Of course the word "fixed" is relative. It describes those salaries and incomes that are much more stable, more uniform over a term of years, than are the wages of the day laborer, the profits of the business man, or even the fees of the lawyer and the physician. When men speak of fixed incomes they usually have in mind employes of the civil government. Yet the servants of the spiritual realm are at least equally conspicuous examples and victims. On the one hand, the high cost of living affects them quite as vitally as it does the civil servants and officials; on the other hand, the operations required to set their incomes moving in the direction taken by prices, are usually even more belated than in the case of political employes.

Within the last ten years the salaries of pastors and assistants have been raised in a few of our American dioceses. In most cases the impelling reason was the increase in the cost of living that had occurred in the years following 1898. Between that year and 1910 the average price of food had risen

44 per cent. This was surely sufficient justification for some increase in the salaries of pastors.

The rise in prices since the beginning of the Great War has been even greater, at least in the matter of food. From October 1913 to the same month in 1917, the cost of food increased 52 per cent.[1] From January to September 1917, the cost of house-furnishing goods increased 29.3 per cent.[2] The price of coal has, as we know, risen at least fifty per cent in the last two years. However, this does not affect those pastors (probably the great majority of all) who defray the expenses of heating house, church, and school by means of a collection taken up in the church. The item of rent does not affect priests, since they live, as a rule, in houses owned by the parishes.

Assistant priests and priests engaged in the work of teaching are not concerned with the rise in food prices, since they receive board and lodging as part of their annual remuneration. They are, however, affected by the rise in the price of certain other commodities that enter into the cost of living. Of these the most important is clothing. Between July 1914 and September 1916, no important increase had taken place in the cost of articles of clothing except shoes. Since the latter date, nearly all items of wearing apparel have become appreciably dearer. The Bureau of Labor[3] informs us that the average price of some 65 articles of cloths and clothing rose 17.3 per cent from January to September, 1917. According to "Dun's Weekly Review," the wholesale price of cotton goods increased from 50 to 75 per cent, and of wool goods from 50 to 100 per cent, in 1917. In all probability the cost of most items of wearing apparel will go still higher in the near future.

So far as I am aware, very few increases have taken place in the salaries of priests, whether pastors, assistants, or teachers, since the beginning of the Great War. If their incomes before that event were only sufficient for reasonable maintenance, they are now plainly inadequate. This is emphatically true of pastors, but it applies in some degree to all other priests.

JOHN A. RYAN.

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[1] "Monthly Review of the U. S. Bureau of Labor Statistics," Dec., 1917, p. 84.
[2] Op. cit., p. 94.
[3] Op. cit., p. 94.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Old Testament Text.

I. A new theory. Four years ago, Dr. Edouard Naville, Professor of Egyptology at the University of Geneva, disturbed the equanimity of the divisive critics of the Pentateuch by contributing to Robert Scott's "Library of Historic Theology" a volume on the question "Was the Old Testament written in Hebrew?" Herein he proposed a new theory of Old Testament textual criticism.[1] Naville is not an Hebraist, not a literary critic of Hebrew style and language; but an archeologist. And from the evidence turned up by the pick and the spade, he sets out to prove that the original language of the earliest books of the Old Testament was Babylonian cuneiform, whereas that of the later books was Aramaic. Not until the time of Esdras, B. C. 444, was the Torah turned into Aramaic. Later on, the Aramaic Bible of Esdras was translated into a Judaic dialect — the vernacular of Jerusalem, the present Hebrew text. So, away go all the massive arguments of the critics, drawn from variations of style in the manifold and multiform documents that they assume to make up the Pentateuch. These variations in style prove at most the fact that many translators were employed in turning the Aramaic Bible of Esdras into the Hebrew Bible of the Masorah. A last farewell to the *Rainbow Bible* and its many hues, that typographically shriek to us J^1, J^2, E^1, E^2, P^J, P^E, R, and so forth!

Divisive critics are obliged to take the theory of Naville seriously. He was invited by the British Academy to give the *Schweich Lectures* for 1915; and presented archeological facts that could not be gainsaid.[2]

1. *Old Testament Script.* We may readily admit the contention of Dr. Naville that the Torah was written in Babylonian cuneiform, and not in Phenician alphabetic script. There is no archeological trace of an alphabetic writing in Palestine

[1] Cf. *Archæology of the Old Testament. Was the Old Testament written in Hebrew?* (London: Robert Scott, 1913.)

[2] *The Text of the Old Testament.* By Edouard Naville. "The British Academy *Schweich Lectures* for 1915." (Oxford University Press: London, 1916.)

or along the route of the Exodus at the time of Moses, c. B. C. 1250.[3] The earliest extant witnesses to Hebrew script are two Cyprian bronze bowls with inscriptions to Baal of Lebanon, one of about B. C. 950, the other of about B. C. 850; the Megiddo lion-seal and Gezer inscriptions of the eighth century B. C.; the Moabite stone, set by Mesha about B. C. 853; and the Siloam inscription of c. B. C. 701.[4] No earlier facts of archeology can be appealed to by Zerbe,[5] and those who still cling to the old view that Moses used the Phenician alphabet. On the other hand, the use of Babylonian cuneiform writing, even before the time of Moses, not only in Palestine but throughout the entire Levant, is an archeologically established fact.

Thousands of cuneiform tablets, carefully arranged on shelves of wood or clay, or preserved in jars, were found by Layard in the library of the Assyrian king Ashurbanipal, B. C. 668-626, at Kuyunjik; and the older Babylonian library at Nippur yielded a like store of ideogrammatic documents. Epigraphists date some of the extant cuneiform writings of ancient Babylonia back as early as B. C. 6000.

The Tel el-Amarna tablets, discovered in A. D. 1887, made up a library of the reports of Syrian governors to their Egyptian lords; and of the correspondence of the kings of Babylon, Ashur, Mitanni, and Khatti (the land of the Hittites) with the Pharaohs of Egypt, about B. C. 1400. Hence, some hundred and fifty years before the Exodus, Babylonian was the language of international intercourse from Mesopotamia to Asia Minor, and southward to Egypt.

At Boghaz Keui, wilayet of Angora, in central Asia Minor, Winckler recently unearthed the royal archives of the Hittite Empire; and among his finds were Babylonian documents in regard to Ramses II, 19th Dynasty of Egypt, whose long reign lasted from c. B. C. 1290-1220.

The excavations of Sellin, at Tel Ta'nuk, the Biblical Taanach, near Jezrahel, in northern Samaria, just south of

[3] Cf. our contribution on this subject, ECCLESIASTICAL REVIEW, December, 1912, pp. 744 ff.

[4] Cf. ECCLESIASTICAL REVIEW, January, 1913, p. 100.

[5] *The Antiquity of Hebrew Writing and Literature*, or *Problems in Pentateuchal Criticism*. By A. S. Zerbe (Cleveland, 1911).

Esdräelon, lately brought to light cuneiform Babylonian tablets of the 19th Egyptian dynasty; and an interesting ideogrammatic tablet of the fourteenth century B. C., containing the name Ahi Yawi. As this name is the equivalent of the Hebrew Ahijah, "Jahweh is my Brother", the worship of Jahweh seems to have existed in Palestine before the conquest, i. e. before B. C. 1200.

Cuneiform tablets, whether in Mesopotamia or elsewhere, are rarely found isolated; they are generally stored away in what have been called archives or libraries. Such a library may have been in the Chanaanitic Kirjathsepher, "City of Books", destroyed by Caleb's brother;[6] this city is called by lxx πόλις γραμμάτων, "City of Writings"; and by the Vulgate, *civitas litterarum*.

These archeological data go a great way to establish the theory that the Torah was written, in cuneiform Babylonian characters; and later on transliterated into ancient Hebrew characters. But Naville goes still farther in his conclusion.

2. *Old Testament Language.* It may be that Hebron became the depository, the City of Books, for valuable Hebrew writings. But the stretch of the conclusion is strained, when Naville asserts that not only the mode of writing, but also the very language of Babylon was the means of preserving the early literature of Israel. The very most we may conclude from archeology, is that the ideographic writing of the Babylonians was probably employed by Hebrew scribes before the time of David. After the recent excavations and finds in Tel el-Amarna of Egypt, Boghaz Keui and Sardis of Asia Minor, Susa of Persia, Nippur and Kuyunjik of Mesopotamia, and Tel Ta'nuk of Palestine, "it would certainly be surprising if a small country like Palestine were an exception and had a book-writing of its own."[7]

We may admit that Abraham brought with him documents, preserving, in Babylonian script, the history of God's revelation of Himself to the human race; that Moses used these precious documents, inscribed upon clay and baked for preservation; that, in his Torah, he may have employed the Baby-

[6] Josue 15: 15-16.

[7] *Archæology of the Old Testament*, p. 135.

lonian mode of writing, used the syllabic ideogram and the clay cylinder. But we demand better proof, before we go so far as to say that the language of Babylonia was that of the Mosaic books, Josue, Judges, and Samuel. And still more convincing proof is called for, if we are to hold that the later books of the Old Testament were written for the most part in Aramaic; that Esdras translated the Babylonian books into Aramaic; and that, about the beginning of the Christian era, the Jewish rabbis translated the Aramaic Bible into the Jewish idiom, created the square script in order sharply to distinguish the Hebrew from the Samaritan Scriptures, and in this wise made a first beginning of Hebrew language and literature. To go such length, we must needs have far better proof than Naville sets forth. In accounting for the extant Hebrew inscriptions,—the Siloam inscription, Moabite stone, etc.,—he must do more than assume Phenician workmen; he must tell us why these documents were not written in cuneiform.

Against the Naville theory we sum up a few facts. Where did Moses find clay for his tablets? In the desert? Why is the specific term for tablet, *luah*, used only in connexion with the stone tablets of the decalogue? Why does Moses speak elsewhere of a book, *sepher*? This book, *sepher*, was rolled up. Jeremias 36 writes of "the roll of the book", *megillath hassepher*, whereas cuneiform clay tablets were not rolled up. The deed, giving Jeremias title to a field,[8] is called *sepher*; it might have been of clay and in Babylonian, and yet might just as readily have been of papyrus and in Hebrew.

The attitude of the critics toward Naville's theory is that of J. M. Powis Smith, of the University of Chicago. He writes that, in working out his theory, Naville does not deal with facts:

> The result is a structure worthy of all praise as a work of the imagination. We can hardly accept it, however, as a piece of serious historical reconstruction.[9]

And yet a "serious historical reconstruction" is precisely what Naville aims at; and his archeological facts must be taken seriously by the critics.

[8] Chapter 32.

[9] *American Journal of Theology*, October, 1917, p. 609.

As to the lateness of Hebrew, we think that Naville has no archeological data upon which to base his theory. Touzard, in reviewing Vigouroux, *Manuel Biblique*, as revised by A. Brassac,[10] thinks the reviser errs in stating that the Hebrew square characters did not exist before the sixth or seventh century B. C.[11] And in regard to the supposed rabbinic translation of an Aramaic Bible into a Judean dialect, about the time of the Christian era, Dr. J. M. Powis Smith rightly says: "That such a radical change in the language of Scripture as this, at so late a date, should have escaped mention in any literature, would be almost unbelievable." [12]

II. The Torah found by Helcias. While attempting to establish his new theory of a Babylonian original Torah, Dr. Naville musters, against the vagaries of criticism, a goodly array of archeological facts. One of these facts is worth noting. It has to do with the Book of the Torah, found by Helcias in the temple walls, during the reign of Josias, B. C. 621.[13]

Great was the commotion that ensued. Josias rent his garments in sign of grief at the all too evident neglect of the Law just found; [14] and instituted his reform. This reform of Josias has come to be called Deuteronomic. The reason of the name is the conjecture of De Wette,[15] and of the critics after him, that on this occasion, about B. C. 621, the Deuteronomic Code, D, was drawn up and foisted upon the people as Mosaic. This fiction of Moses as the authority for the Deuteronomic reform of Josias is said to have given rise to the whole fabric of the Mosaic authorship of the Pentateuch. Such a conjectural mode of criticism is most uncritical and unscientific.

1. *Consequence of the finding of the Torah.* The real reason of the commotion, consequent upon the finding of the Torah by Helcias is seen in 4 Kings 21. Monotheistic cult of Jahweh had been externally almost obliterated by the idolatry of the impious Manasses, B. C. 696-641, and of his son Amon, B. C. 641-640. All the zeal of the pious Ezechias, B. C. 725-696,

[10] Volume 1, 14th ed. (Roger et Chernoviz: Paris, 1917).
[11] *Revue du Clergé Français*, 15 May, 1917.
[12] *American Journal of Theology*, loc. cit.
[13] 4 Kings 22:8.
[14] 4 Kings 22:11 ff.
[15] *Kritik der Mosäischen Geschichte* (1807).

came to naught. *High places* were restored for the worship of Baal, and the graven *ashera* was set up in the temple.[16]

The cult of the *high place, bāmôth,* was phallic. Here also were the Chanaanitic infant sacrifices. Macalister found phallic stones *in situ* on the *high place* of Gezer; and near by were buried urns, containing the charred bones of infants.[17]

Most vehement is Jahweh's denunciation of this degradation of Jahwistic monotheism to the Chanaanitic abomination of the worship of a stone *masseba.*[18]

The meaning of *ashera* is not certain. The Septuagint erroneously translates ἄλση; the Vulgate follows with *lucus,* "grove". This interpretation was accepted by the Authorized Version; and is rejected by the Revisers; it is defended by some Catholic exegetes,—for instance, by Fr. Martin Hagen, S.J.[19] The commonly proposed interpretation of to-day is that the *ashera* was a wooden post, erected as a sort of totem upon Chanaanitic places of worship.[20] The meaning of the emblem, according to Collins, was probably phallic.[21] Kittel associates the *masseba,* or phallic stone of the *high place,* with the worship of Baal; and the *ashera,* or wooden post nearby, with the nature-worship of a female deity 'Ashtart, the goddess of fruitfulness.[22] This connection of the *ashera* with 'Ashtart is denied by the Presbyterian clergyman, Dr. George Foot Moore, Frothingham Professor of the History of Religion at Harvard University.[23] And yet philology clearly points to the identification of the Hebrew goddess 'Ashera, the Babylonian Ishtar, the Aramæan 'Atar, the Sabæan 'Ashtar, and the Phenician Astarte. Moreover, Fr. Lagrange, O.P., gives evidence from monuments to show that the graven *ashera,* which Manasses

[16] 4 Kings 21:7.

[17] Cf. *Twenty-first quarterly report on the excavations at Gezer,*—"Palestine Exploration Fund"; Père Vincent, O.P., *Canaan d'après l'exploration récente* (Paris, 1909); our summary of these findings is in ECCLESIASTICAL REVIEW, November, 1910, p. 615.

[18] 4 Kings 21:11-15.

[19] *Lexicon Biblicum,* vol. 2 (Paris: Lethielleux, 1907), col. 986.

[20] Exodus 34:13; Judges 6:25.

[21] *Proceedings of the Society of Biblical Archæology,* vol. 11, pp. 291 ff.

[22] Cf. *A History of the Hebrews.* By R. Kittel, Ordinary Professor of Theology in the University of Breslau. Trans. by John Taylor (London: Williams and Norgate, 1909), vol. 2, p. 99.

[23] *Encyclopædia Biblica,* vol. 1 (New York: Macmillan Co., 1899), col. 332.

set up in the Temple, meant the substitution of the worship of Astarte for that of Jahweh on Sion.[24] The opinion of Lagrange is accepted without hesitation by A. R. S. Kennedy.[25]

2. *Protestant View.* The idolatry of Manasses misleads Protestant writers. Forgetful of the Jahwistic denunciations thereof, they take the *baals* and *asherim* of impious kings to have been signs of a traditional Hebraistic polytheism. Most of these Protestant writers of to-day do not scruple at the bold assumption that early Hebrew religion was polydemonistic. Witness the Moravian minister, Dr. William Frederick Badè, in his arbitrary assumption of tree-worship by the ancestors of the Hebrews:

> There are remnants of polydemonism in the Old Testament which are best explained as survivals from a pre-Mosaic clan life in the desert and on the steppes. The oak of the oracle beside Joseph's grave at Shechem, the terebinths at Hebron, and the tamarisk at Beersheba, are examples of sacred trees in which divinities were believed to reside. . . . Analogous developments in other religions suggest that during the pre-Deuteronomic period the *baals* of famous sacred trees were frequently individualized as local Jahvehs, or as the numina of venerated ancestors. The sacred pole known as the *ashera* probably was in its origin a conventionalized sacred tree.[26]

Badè does away with all revelation to Noe, Abraham, Isaac, Jacob, and Moses; explains the religion of the Hebrews,—even the decalogue,—as an evolution due to sociological environment; and finds local *baals* and *asheras* in the pre-Deuteronomic period of Israelitic religion,—i. e. before the reform of Josias, B. C. 621.

In passing, we may note that Badè's blasphemous book and others of the same sort are listed by Dr. Gayley, Professor of English in the University of California, as "Texts and References", which the Catholic students of that university must

[24] *Études sur les religions semitiques*, 2d ed. (Paris: Lecoffre, 1905), pp. 119 ff.

[25] *Dictionary of the Bible*, Hastings, one vol. ed. (New York: Scribner's. 1909), p. 56.

[26] *The Old Testament in the Light of To-day. A Study in moral development.* By William Frederick Badè, Professor on the Frederick Billings Foundation for Old Testament Literature and Semitic Languages, Pacific Theological Seminary, Berkeley, California (Boston: Houghton Mifflin Company, 1915), p. 33.

use in preparation for examination. And the pity is that those "Texts and References" list not one book that a Catholic may read without mortal sin, or even the censure of excommunication.[27] Moreover, Badè's travesty on Old Testament study is recommended by ex-President Roosevelt in these words: "A profoundly interesting book, as remarkable for courage as for scholarship and readability, and far and away the *best* on the Old Testament that has appeared in recent years."[28] The press, during December, announced that Mr. Roosevelt urged the sending of Bibles to our boys "over there." To what purpose, if the Bible is not the history of God's revelation to the human race?

Another Protestant, who explains the Deuteronomic reform of Josias as the official beginning of monotheism among the Hebrews, is the Presbyterian minister, Dr. Adam C. Welch, Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh. In the *Kerr Lectures* for 1911-1912, he says: "Deuteronomy could order the *mazzeboth* to be removed and the *asherim* to be hewn down (xii, 31) without making a violent breach in the national religion, because the better religious thought of the people had long outgrown them."[29]

3. *Catholic Explanation.* Against these vagaries of higher criticism, Catholics are firm in the teaching that the Old Testament is the history of God's revelation to the human race, and the history of that portion of the race which in sweet Providence preserved revealed religion. At times, as in the reign of Manasses, the leaders of the chosen people fell away from the Jahwistic cult. But the same sweet Providence brought the folk back to the belief in the one true God, who had revealed Himself to man. Such a backward turn to God was the reform of Josias. It was occasioned by the finding of the Torah in the Temple that Manasses had desecrated.

Catholics are divided, when we ask whether the book found by Helcias was the whole Torah or only Deuteronomy. Some authorities are for only Deuteronomy. Such is the opinion of

[27] Cf. the present writer's letters on this subject in *America*, 27 May, 10 June, and 30 Sept., 1916; also critique in *America*, 6 May, 1916.

[28] Quoted from publisher's booklet of commendations of *The Old Testament in the Light of To-day.*

[29] *The Religion of Israel under the Kingdom* (Edinburgh: T. & T. Clark, 1912), p. 16.

Challoner's Douai, as published by Murphy,[30] in a note that departs from the original Douai,[31] and of Fr. von Hummelauer.[32] On the other hand, Hoberg,[33] Clair,[34] and others think that the entire Torah was found by Helcias. This is our opinion; and for good reasons.

(a) Helcias says, "I have found the Book of the Torah in the house of Jahweh."[35] But the "Book of the Torah" is the whole Pentateuch, unless the contrary be proven.

(b) Deuteronomy alone is never spoken of, in the Old Testament, as *sepher Torah Mosheh*, "the Book of the Torah of Moses", or as *sepher Torah bejad Mosheh*, "the book of the Torah by the hand of Moses". But these are the words that describe the book Helcias found.[36]

(c) There is no reason why Deuteronomy should have been separated from the rest of the Pentateuch, and alone have been placed in the walls of the Temple of Solomon.

(d) The entire Pentateuch might just as readily as Deuteronomy have been inscribed in cuneiform script either on clay tablets or on stone. The whole Code of Hammurapi was thus preserved on one stone.

4. *Naville and the finding of the Torah.* Critics were wont to brand as rather suspicious this story of the finding of the Torah by Helcias. How could the book have been lost in the Temple? Naville comes to the rescue of the doubting zealots in their foundering for lost scientific truth. He shows them that the Assyrian kings deposited cuneiform tablets in the walls of their temples, pretty much as we now stow away documents in the scooped-out cornerstone of a public building. In like manner could Solomon have hid away, in the walls of his Temple, the Book of the Torah:

Solomon is the king appointed to build the cedar house. In order to establish forever that the temple is the place "chosen by the Lord

[30] (Baltimore: John Murphy, 1899). Cf. note to 4 Kings 22:8.

[31] Douai: Kellam, 1609.

[32] *In Deuteronomium*, "Cursus Scripturæ Sacræ" (Paris: Lethielleux, 1901), pp. 40-60, 83-87.

[33] *Moses und der Pentateuch*, "Biblische Studien", vol. x, 1905 (Freiburg im Br.: Herder), p. 17.

[34] *Les Livres des Rois* (Paris, 1884), ii, pp. 557 ff.

[35] 4 Kings 22:8.

[36] 4 Kings 22:8; and 2 Paralipomenon 34:14.

to put his name in", he does what the Assyrian kings often did, he hides in the wall as foundation deposit a cuneiform tablet of the law of Moses, of that book which is a summary of it, and which speaks of that place "which the Lord will chose". The book remained buried in the wall until great repairs made in the temple revealed it to Hilkiah.[37]

Euringer had, even before Naville, called attention to this fact, that the ancients were wont to include, in the walls of their temples, documents that bore with importance upon national economy.

5. *Another explanation of the finding of the Torah.* The various finds of Schechter in the Cairo *genizah* cast a new light on this problem of the Book of the Torah that Helcias found in repairing the Temple of Solomon. There may have been a *genizah,* a depository, to the Temple; in that *genizah* the Torah may have been lost to memory, during the long reign of Manasses; it may have been unearthed by the workmen, at the restoration of the Temple under Josias. This mention of the *genizah* brings us to another topic of our Old Testament text-study, which we shall take up at a later date.

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[37] *Archæology of the Old Testament,* p. 129.

Criticisms and Notes.

DICTIONNAIRE APOLOGETIQUE DE LA FOI CATHOLIQUE. Contenant les Preuves de la Verité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entiérement refondue sous la direction de A. d'Alès, Professor a l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule XIII: Loi ecclesiastique—Mariolatrie. Gabriel Beauchesne, Paris. 1917. Pp. 160.

The legend that Archimedes worked on at his mathematical problems during the siege of Syracuse in ignorance of the fact that the city was being stormed seems to receive a certain parallel—but with a genuine, not a mere legendary, note—in the case of some of the French savants of to-day, those for instance who have been engaged on the present encyclopedia. While the canon are roaring, belching death, these scholars seem to be at their desks elaborating the weapons of the mind—arguments to defend the faith and repel the attacks on the citadel of religion.

Many of the present readers, we may suppose, are subscribers to this Apologetic Dictionary and are therefore acquainted with the breadth, thoroughness, and colossal erudition that characterize its articles. A glance through the present, the most recent fascicle, convinces one that the perfection of workmanship that has marked the undertaking from the beginning has in no wise fallen below the uniform standard of excellence.

The chief articles herein embodied are Ecclesiastical Law, Loreto, Lourdes, Magic, Mahomet, Marriage, and Divorce. About half of the fascicle is devoted to Mary, the Mother of God, her place in the Bible and in early tradition, her principal prerogatives and her universal intercession. This subject is handled so comprehensively and thoroughly, yet withal succinctly, that it would be difficult to find anywhere such a satisfactory and all-round historical, exegetical, and theological dissertation on Our Lady.

All these aspects converge of course upon the apologetical point of view. The same holds true of the article on Lourdes. The shrine of Our Lady of Massabielle has been the subject of countless descriptive and historical productions; in few, if any, however, has its apologetic significance been so discriminatingly worked out as in the article contributed to this French encyclopedia.

Those who have followed the development of the magnificent enterprise are no doubt cherishing the hope, though perhaps not un-

mingled with an occasional quiver of trepidation, that the present world catastrophe may not interfere with the progress of the work to a felicitous termination.

EPISTEMOLOGY OR THE THEORY OF KNOWLEDGE. An Introduction to General Metaphysics. By P. Coffey, Ph. D. (Louvain), Professor of Logic and Metaphysics, Maynooth College, Ireland. 2 vols., pp. 374, 376. Longmans, Green and Co., New York.

REALITY AND TRUTH. A Critical and Constructive Essay concerning Knowledge, Certainty, and Truth. By John G. Vance, M. A. (Cantab.), Ph. D. (Lov.), Member of the British Psychological Society, Professor of Philosophy at Old Hall. Longmans, Green and Co., New York. Pp. 344.

Gradually the gaps in our English philosophical literature are being filled; and fortunately the quality of the supply meets in each case the demand. Long have students been waiting for an adequate treatment of the theory of knowledge. Although the number of books on the subject written by men who utterly ignore or are ignorant of neo-Scholastic philosophy, is legion, there is practically none emanating from writers who are conversant with or recognize the principles of that philosophy. We have of course Father Rickaby's very able manual in the Stonyhurst Series, as well as the section on *Critics* comprised within our various text-books; but the need of something more comprehensive has long been felt. That need has now been supplied by the two scholarly productions before us. And since both works cover substantially the same ground, something may be gained from the standpoint of the present reader by considering them here conjointly and comparatively.

Their ground in common, it need hardly be stated, is the truth and certitude of human knowledge. Both authors of course naturally start with specifically the same data—the ordinary contents of intellectual consciousness. The average person, "the plain man," believes and is practically certain that he senses a real external world. He thinks that that world is made up of bodies possessing extension, resistance, and various activities or qualities. Is this conviction of the plain man reflectively, scientifically, critically justified? This of course is the first and the fundamental problem of the theory of knowledge called Epistemology, the newer name for Criteriology, Critics, Noetics, Material Logic. It is superfluous to say, the two writers before us reach the identical conclusion, viz. the human mind can and does attain objective truth and scientifically exact certitude, and that, not only as regards the outer world of sense phenomena,

but likewise, in a measure at least, real noumena, the essence and substance of some things; moreover, that many of its intellectual concepts, immediate judgments, inferences, and a number surely of its faiths, are objectively real and true and certain.

To most people, for most people are just "plain men," the mere asking of such questions—to say nothing of the elaborately wrought out answers thereto—must seem a wanton waste of good time, not to mention the grey matter, the costly paper, and printer's ink. Nevertheless, from the days of the ancient Greek sceptics, and the still hoarier Chinese and Hindus, there have been men, who have passed as philosophers, who have denied or doubted the ability of the mind to know, at least with certitude, the existence of a real world outside or independent of consciousness.

The Scholastics were too sane a class of thinkers to spend much time or effort in proposing or solving such questions—even though they did devote several hundreds of years in trying to settle accounts with the contents of universal ideas. It made good Thomas of Kempen feel bad that folk so worthy busied themselves over much about questions *de generibus et speciebus*. Nor would there have been much need for an Epistemology if those modern philosophers who disregarded and despised the wisdom of the ancients had not mixed up things so badly, raised such clouds of dust and mist about the eyes of men, that people got to doubt whether they really did see anything at all. Descartes and Locke, and Berkeley and Hume and Mill, to mention but a few, made confusion worse confounded, while Kant introduced a darkness that was only not palpable because there was nothing left wherewith to touch it. And thus it has come to pass that the very bases of all human knowledge had to be reflectively, critically inspected to make sure of their rational solidity; for upon these, it must be remembered, rests the whole superstructure of human knowledge—all the Sciences, all Ethics, all Theology, all Religion.

Our two authors naturally agree in the statement that the universal test of truth and the ultimate motive of certitude is objective evidence. When the objective truth is aglow with its inherent light and the onlooker's mental eye wide open and ready to receive it, the intellect is aware that it sees and sees that it sees that truth. Indeed so general is the identity in the substantial teaching of these two writers, that the points of difference noticeable can be but accidental. One such differentiation lies quite on the surface—the individual style. Dr. Coffey is writing a text book for university students of philosophy. Consequently the cast of his thought and style, though not rigidly didactic in form, are magisterial in temper. Clear and steady in movement, they breathe the spirit of the teacher, the ex-

positor rather than the man of letters. The reflective critic and the constructive metaphysician is never out of sight. Dr. Vance, on the other hand, has in view the needs and tastes of the average educated layman—in fact, "the plain man," whom he would make reflective and on occasion critical. Scholasticism, you feel, has saturated the writer's soul. It soaks down from the abstractive, critical, and rigidly constructive intellect till it touches the imagination, which it sets aglow with pictures that win the allied feelings. His thought and style scintillate at times and even in places garb themselves in poesy.

"The plain man" at the very start must feel himself dumfounded at seeing his every-day persuasions and even convictions disappear as though by magic. He watches the pea as it slips from thimble to thimble until he comes to doubt whether there is or ever was a pea or a thimble. Were there ever such tricks played on good old "common sense"? He thought he knew that square-topped, polished walnut table when he saw it. But it turns out that he neither knows nor sees the table as it really is. The right angles broaden out before his eyes into obtuse and then narrow into acute. The old reliable T-square becomes deceptive when he sees its leg and its arm diverge and its familiar right angle spread out into obtusity. The parallel lines of the table seem to converge as he alters his position. The brown color brightens or darkens with the varying play of light. The smooth surface roughens as his eyes grow keener, and the solid walnut dissolves into thin ether beneath his persistent insight. Nay, the very "principle of causality" upon which he was wont confidently to rely seems to be but a delusion and a snare; and an uncanny sense steals upon him as "other folk" begin to glide into the twilight, and his own very self drops down into the blackness. Like Jim in Sam Foss's rhymes:

> Of Hobbes and Hume he took his smatter,
> And learned that there was naught but matter;
> To Berkeley he then inclined
> And found that there was naught but mind.
> And then his mental year grew twisted,
> He doubted if himself existed;
> On Spencer's books then he fell,
> And studied the unknowable,
> And agonized with many a groan
> Because they still remain unknown.

After the "plain man" gets away from Dr. Vance, his head must feel as thin and empty as a soap bubble and his only fear is collapse. However, this is all *camouflage*. He is only under a spell: a transient coma, an hypnosis into which the epistemological prestidigitateur is wont to cast his patients in order that he may have the pleasure of awakening them. Like the great Kant he had been indulging in a

state of "dogmatic slumber," a gentle and habitual nap of judgment. A few passes of the hand, and the Doctor has him wide awake, with no drowsiness, no inclination to sleep, but ready to be transformed into a bright, alert sort of a critic, a self-scrutinizing soul, one that knows that it knows; knows the whats, the whences, the whys, and the whithers of its knowing; nay more, knows that it knows not only the seemingly obvious things round about, but the deductions and inductions of science and even the higher truths of philosophy—such as the freedom of the will, the immortality of the soul, and the existence of God; knows all these truths which his "common sense" once grasped indeed, but didn't know reflectively that it knew them. Now it knows them with an explicit certitude, a mighty conscious, reasoned-out tenacity.

Lastly, in conformance with his individual scope and method the special detailed program of each of our two authors differs somewhat. That of Dr. Coffey touches closer on the familiar lines of the Scholastic treatises of Mercier and Jeanniere. Thus, having explained the nature of the noetic inquiry and some false solutions thereof, he goes on to discuss the grounds of our necessary judgments as viewed both by Kant and by Scholasticism. The theories of the concept are next examined—conceptualism, nominalism, and realism being taken up in turn and the claims of moderate realism made good. These are the main topics of Dr. Coffey's first volume. The second volume deals with the various theories on the objectivity of sense perception, and with the nature of truth and certitude, their criteria and motives. The traditional lines of Criteriology are thus apparent throughout. Dr. Vance adopts the same general structure, though in his treatment the framework is less prominent.

A difference, however, which looks to be more important is noticeable in the definitions of truth formulated by the respective writers. Ontological truth is defined by Dr. Vance as the "partial or complete identification of the nature of some being or individual with some other being of my past experience" (p. 226); while for Dr. Coffey ontological truth is "reality as conformable and conformed with its mental type or archetype in some mind or intellect" (Vol. II, p. 248). The latter formula is substantially the classical definition common to the Scholastics and seems to be more precise than the one presented by Dr. Vance. For the terminus of the relation in which ontological truth formally consists is a mental type or pattern, and not "some other being of my past experience". Of course our created minds derive the type from some object previously experienced; but once we mentally possess the type, it stands by itself as the pattern with which we compare the object when we declare the latter to be true.

Moreover, Dr. Vance calls logical truth "the conformity, applicability or correspondence of the two terms of a proposition;" "the conformity of two conceptual elements, that is, the conformity of thought and thought" (p. 229). With Dr. Coffey, logical truth is "the conformity of the mind judging about reality with the reality to which the judgment refers" (p. 248). Once more, the latter formula, which likewise is the classically Scholastic, seems to be more accurate, for in the case of logical truth the term of the truth-relation is the thing, the object of thought, and although that object cannot become the subject of judgment or predication unless it be conceived in and by the mind, nevertheless, to call it a thought, and therefore to define truth as a relation between thought and thought, seems like steering close to the shoals of idealism or associationism. Our two authors have no doubt in mind the same concept, even though their expressions differ somewhat.

To conclude this all too inadequate notice, it is running no risk of exaggeration to say that these two books constitute the most valuable contributions to the recent literature of philosophy. They fill a distinct want and they fill it worthily, worthily in each case, both as regards matter, form, and style. The literature of Epistemology emanating from non-Catholic writers is, as was noted above, immense. And yet, the effect, or rather the lack of effect, it all produces is painfully manifest in what passes as the literature of science. One has only to glance over the pages of such apparently scholarly productions as those of Professor Osborn, which we notice below, to have one's critical sense offended by the most flagrant disregard for the objective grounds of judgment. Opinions are arbitrarily exalted to certitudes, and the feeblest of supports set up for the weightiest superstructures of "science." *Pace tanti viri,* one could wish that purveyors of "science" would take a course in Scholastic critics before elaborating their imposing structures.

THE ORIGIN AND EVOLUTION OF LIFE (Pp. 322), and MEN OF THE OLD STONE AGE. Their Environment, Life and Art; Pp. 545. By Henry Fairfield Osborn, President of the American Museum of Natural History, Research Professor of Zoology, Columbia University. Charles Scribner's Sons, New York.

Apparently these two books enter neither from the viewpoint of authorship nor from that of subject matter within the immediate scope of these pages. On the other hand, the problems with which they deal touch so intimately the professional, or rather the vocational, studies of the priest and the seminarist that an organ within whose field those studies naturally fall, should not pass by unrecog-

nized such notable contributions to the discussion of the subjects in question. We allude of course to the problems of the origin of life and the descent of man.

The second of the two volumes has already been introduced to our readers by Dr. James J. Walsh (October and November numbers 1917). He there took occasion from Professor Osborn's *Men of the Old Stone Age* to demonstrate in his own general way how the latter author expresses his indebtedness to two Catholic archeologists, who, being both priests and recognized authorities in the field of prehistoric anthropology, may be taken as living illustrations of the harmony existing between Catholicism and genuine science. Doctor Osborn, it may be recollected, dedicates his book to his "distinguished guides" through certain "Palæolithic caverns," Emile Cartialhac, Henri Breuil and Hugo Obermaier. The latter two, it may be superfluous to mention, are both exemplary priests as well as eminent archeologists. It might be noted here in passing that the articles in which Dr. Walsh treats of the latter coincidence have been embodied in his recent volume, *Catholic Churchmen in Science.* (Vol. III).

We have called these two books notable contributions to the extensive, perhaps excessive, literature dealing with the origin and evolution of life and the prehistory of man. They are not notable because they bring these problems measurably nearer a solution. Nor, so far as the first of the couplet is concerned, is it notable as throwing any light, new or old, on what we must regard as a *true* answer to these perplexing questions. But both volumes are remarkable for the wealth of scientific material and research, as well as philosophical speculation—more ingenious and specious, indeed, than solidly established—which they enmass.

It were much to be desired that the physico-chemical data and the theories which the author has accumulated, and still more his biological and anthropological deductions therefrom, had been enlisted in a saner and more consistent world-view. It is, however, this very world-view which stands in the way of his recognizing the inadequacy of the physico-chemical data to account for the origin of life, and still more for the origin of man. What is, then, that world-view? It is that man is the lineal descendant from a simian ancestry, which in its turn had evolved under the play of purely material, inter-atomic (electronic or whatever you choose to denominate the primary corpuscles, if such there be) energies from the simplest forms of life, and these again from the anorganic elements, or primordial world-stuff. Obviously this philosophy finds no radical or essential difference between man and brute, and between the various "kingdoms"—animal, plant, mineral. Man, therefore, possesses no principle of immaterial, that is spiritual, life, nor is there any fundamental or intrinsic differ-

ence between man and the infinitely mobile complexus of material corpuscles. Professor Osborn has not formulated the foregoing statement in just the identical terms here employed, but the equivalent ideas pervade the work throughout. He says, for instance, that "we *know* (italics ours) that there has existed a more or less complete chain of beings from monad to man, that the one-toed horse had a four-toed ancestor, that *man has descended from an unknown ape-like form somewhere in the Tertiary. We know not only those larger chains of descent, but many of the minute details of these transformations*" (p. x).

It may be submitted that when an inquirer after the origin of life comes to his task with the prepossession that "we know" all these things, it is unlikely that he will find the phenomena of life to be anything more than special arrangements of the chemical molecules with their resulting interplay; or indeed that life is not itself some such element, peculiar and subtle (radium-like), which has hitherto eluded discovery, but which may at any fortunate moment manifest itself in the laboratory. After that, it will only be a question of time when we shall be able to build up living productive germs. Beyond this triumph of chemistry, man's constructive genius might achieve wonders which the imagination may not venture to prognosticate, lest it seem to be sporting with the ridiculous. It would be an interesting inquiry, not simply logical but rather psychological (for the latter aspect, however, the necessary data are unfortunately not available), why it is that scientists such, for instance, as Professor Driesch of Heidelberg or the late Professor Dwight of Harvard, both familiar with the physico-chemistry of biology, should find it impossible to explain any single form of life, and much less any evolution from the microbe to man, without postulating an "entelechy" or directive principle at work in the living matter, which "entelechy" requires, they insist, "a something more" than the so-called elementary substances; while on the other hand the present Columbia Professor sees nothing physically and of course nothing metaphysically, that is intrinsically impossible in the theory that life does not essentially differ from, and is probably explicable by, the interaction of those primary elements. Such an inquiry might be worth while instituting. It would of course be out of place here, particularly as the psychological data, as we have just said, are not at our command. Tentatively, however, it might be suggested that Professor Osborn rejects —rather off-handedly, we think—*vitalism* as a biological philosophy, because he rejects *spiritualism* (not spiritism, though he more probably rejects this also) as a philosophy of man.

On the other hand, it must in justice be recognized that he does not claim to have established abiogenesis, the energy or physico-

chemical explanation of life; but only to have pointed a method whereby the living germ may have evolved by a purely mechanical process from non-living matter. The theory or method which he proposes is too intricate and elaborate to admit of present discussion. The student of these problems will consult Mr. Osborn's own presentation thereof, from whose essential thesis and general underlying philosophy though he may or must differ, such dissent will not withhold him from recognizing that, if an author so well equipped with experimental data falls short of establishing the theory of abiogenesis, the failure may be regarded as a more or less probable indication that the so-called theory is miscalled, because unprovable.

If this is the case with the effort to account for the origin of life, it is still more so in regard to the evolution of organic forms from the simplest types of vegetable to the most highly complex types of animal life, man included. Here the whole line of argument is more a tissue fabricated by the scientific imagination than by critical reason.

A GLORY OF MARYLAND. Poem by M. S. Pine. A Tribute of Love and Gratitude to the Most Reverend Leonard Neale, D. D., Second Archbishop of Baltimore and Founder of Georgetown, D. C., Order of the Visitation in the United States of America. 1817-1917. Salesian Press, Don Bosco Institute, Philadelphia. 1917. Pp. 88.

There is something very attractive in this handsome tribute by a daughter of the Order of the Visitation to the founder of her community in the United States, quite apart from the musical rhythm in which the memories of a great churchman are sung. We get a fair and accurate, as well as pleasingly drawn portrait of Archbishop Leonard Neale, who, if he may be justly called "a Glory of Maryland," also reflected his pastoral and scholarly halo of sanctity across the American continent. Sister Mary Paulina, known to students of spiritual *belles lettres* under the pen-name of M. S. Pine through her appreciative sketches of the Venerable John Bosco and of Father John Bannister Tabb, makes the centenary of Archbishop Neale's heavenly birth the occasion of her song in praise of his virtue. That virtue took luminous form in his aspirations as an ecclesiastical student at St. Omer, as a Jesuit priest exiled from his Order, as a missionary in England and South America. Finally, having been recalled to his native land, he there became a pioneer educator, a restorer of his own Order, and lastly the prince of shepherds for his flock. Meanwhile, verifying a fair vision of his priestly vocation to labor for the glory of the Spouse of Christ, he founded the Visitation Nuns at Georgetown. Here hearts aflame with the zeal of Christ had sought to teach His love, and having been nourished in the first

growth of their community life by the seraphic warmth of St. Francis in the shelter of St. Clare, had kindled the flame of their devotion from the gentle ardor of another Francis, the holy bishop of Geneva, and guide in the path to heaven to the Saint of Chantal. These things Sister Paulina pictures for us in rhythmic diction with many a lightsome incident to arrest the attention of the lover of Catholic history and religion. The verse flows simply and freely. An example of it is found in the Vision presenting the key to the origin of the Institute to which the author of this handsome volume belongs:

> Earth was lost; and Heaven possessed his soul:
> There came a Virgin train, each meek-eyed face
> Irradiant with its aureole—
> Though one excelling seemed in dignity—
> Their chaste religious habit noted he
> With veil of sable; then became aware
> Of a majestic figure—debonnair,
> In full pontificals, whose mitred brow
> And eyes rayed heavenly luster; whence he knew
> The glorious Francis, Saint of Sales.
> Enrapt the priest heard words of music: "Thou
> Shalt build afar in northern vales
> A House of this my Order. See—profound
> The graces Jesus' Heart prepares." In awe
> A white-plumed Angel by a fount he saw
> Who poured life-giving waters all around,
> And, ever and anon, in voice that caught
> The soul to Paradise he chanted clear:
> *Pax super Israel.*

We bespeak a welcome for this little volume, all the more since it does not appeal to the utilitarian spirit which to-day dominates literature, as it does every other department of public life. But Sister Paulina's poem will help to edify and turn the attention, especially of the young, toward those higher ideals that ennoble our lives through an effort not too far removed from the actual in which we dwell.

THE WAR AND THE BAGDAD RAILWAY. The Story of Asia Minor and Its Relation to the Present Conflict. By Morris Jastrow. Jr, Ph. D., LL. D., Professor in the University of Pennsylvania. With fourteen illustrations and a map. J. B. Lippincott Co., Philadelphia and London. 1917. Pp. 160.

Many of our readers will probably be acquainted with Professor Jastrow's *Religion of the Assyrians and Babylonians.* The book was published some twenty years ago and has since been followed by *The Civilization of Babylonia and Assyria.* Those who are familiar with these scholarly productions need not be told that the author speaks with authority on the cults and the culture of the ancient East. His latest work, the one before us, shows him no less at home in the

problems that agitate the East to-day. These problems, it is perhaps superfluous to observe, have become to a great extent the essential factors of the issues that are now stirring the soul of humanity to its deepest depths. And since it falls immediately within the sphere of the priest's studies, we might say his duties, to busy himself about the things that concern the welfare of humankind, a book like the present, which deals with topics touching that wellbeing most intimately, cannot fail to interest the readers of the REVIEW.

We have often been told during the past few years that the tremendous conflict into which the nations are now plunged had long been foreseen and on the part at least of some of the contestants explicitly prepared for. One usually pays no attention to most of these "I-told-you-sos," especially since most of these prophecies issuing from out the mists of the past, emit too uncertain a note to arrest much attention. On the other hand, the evidence marshaled by Professor Jastrow seems so clear and convincing that no one who reflects at all upon it can fail to recognize that a European war was almost inevitably entailed by the industrial, economic, and political conditions occasioned by the Bagdad Railway.

Ever since it became publicly known in 1899 that Turkey had conceded to a German syndicate the privilege of building a railway across Asia Minor to connect Constantinople with Bagdad, the Eastern Question, already sufficiently grave, drew to itself an element that, as Dr. Jastrow says, involved the great European powers—England, France, Germany, Russia—in a network of diplomatic negotiations, the meshes of which became closer as the years rolled on. The railway became the spectre of the twentieth century, a spectre that always appeared armed "from top to toe," and when occasionally he "wore his beaver up, the face was that of a grim, determined warrior" (p. 7).

The project of building the railway had at first no more than an economic end in view. Accordingly the German syndicate invited financial coöperation from England and France, declaring it to be their desire to internationalize the undertaking. This coöperation appears not to have eventuated. The economic purpose of the railway came gradually to be absorbed in the political policy of Germany to dominate the Nearer East and, having secured the latter, to acquire preponderance over the Farther East. For the railway, once it had reached Bagdad, was to be extended to the Persian Gulf. And "as it was felt in England that if, as Napoleon is said to have remarked, Antwerp in the hands of a great continental power was a pistol leveled at the English coast, Bagdad and the Persian Gulf in the hands of Germany would be a forty-two-centimetre gun pointed at India" (p. 97). *Hinc irae, hinc lacrimae,* and, we might add, the *ingentia pondera belli.*

Just when the commercial interests of the project became absorbed in the political is a question which Dr. Jastrow pronounces "difficult if not impossible to answer." The process by which it was gradually accomplished, however, he endeavors to unfold; and if the skein should appear to some not altogether disentangled, it will not be by reason of any lack of skill or ingenuity on the part of the operator. Something must here be left to the estimative sense of the reader. But whatever should be the conclusion of such estimation or evalution of reasons, it may be safe to predict that in regard to the final verdict on the merits of the book as a whole there will be little or no dissentience. The author has done four things with remarkable success. He has in the first place shown clearly and, we think, to most minds conclusively the reasons of a new Eastern question, and its influence on the war. Secondly, he has told in a graphic and fascinating style the story of Asia Minor—from the time it emerges into the twilight of history down to its present noontide. The story makes plain the historical, economic, and political position of the country as the bridge between the West and the East. Thirdly, he has given a remarkably lucid explanation of the rise and growth of the Bagdad Railway. Lastly, he has set down some weighty conclusions—which he recognizes as justified by past and present events—and together with them some prognostications as to the future reädjustment of national relations in the East. On these matters there is of course a wide latitude for speculation, and it may be that some readers will hold views other than those here advocated. But as usual *unusquisque abundet in suo sensu.*

Let us add in conclusion that the inherent interest and instructiveness of the narrative and the charm of its style are supported and enhanced by the many fine illustrations and the excellent map with which the volume is provided, and not less by the attractive make-up of the book itself.

IN THE FOOTSTEPS OF ST. PAUL. His Life and Labors in the light of a Personal Journey to the Cities visited by the Apostle. By Francis E Clark, D. D., LL. D. With 56 illustrations and a map. G. P. Putnam's Sons, New York and London. 1917. Pp. 418.

We have here a description, after the fashion of the modern tourist, of the places in which St. Paul's life was cast, as gleaned chiefly from the Acts of the Apostles. The volume is designed for popular reading and directs attention to the experiences and sentiments of the writer rather than to the activities of the Apostle of the Gentiles. We miss those references of an historical and exegetical character which the student of Sacred Scripture naturally looks for,

and which make the volumes of Farrar, Fouard, Cone, and Iverach so attractive to those who love to follow the jouneyings of St. Paul. Indeed there is little in this book that could not be supplied from those excellent guide-books in which our travel literature abounds, and which mark the ordinary courses through the highways of Syria, Asia Minor, Greece, and the Italian Campagna. The fact that the author has visited these places adds nothing to the available knowledge of the professional tourist. One might recommend the book to Sunday school teachers of the Christian Endeavor type, if its tone, its inane comments and references to current events and persons such as " Boss Tweed," not to mention its slurring references to the Catholic religion, did not forbid it. The volume is not copyrighted by the Putnam's but by the author. The typography and plates are very good.

SELECTIONS FROM THE CORRESPONDENCE OF THE FIRST LORD ACTON. Edited with an Introduction by J. N. Figgis, Litt. D., and R. V. Laurence, M. A. Longmans, Green & Co., London and New York. Pp. 344.

Next to private conversation, nothing unlocks to our gaze the recesses of a man's soul as does his correspondence. A letter, even when penned with a view to possible publication, always remains something personal and reflects the intimate phases of the writer's mind. This is eminently true of the correspondence of Lord Acton, who was too vehement in his emotions not to be sincere, and whose very contradictions bear testimony to his candor. To explain how he managed to reconcile these contradictions subjectively, is a task which we would not presume to attempt. Inconsistency is not so foreign to great men that we need be surprised to find it, in some degree at least, in Lord Acton. For one thing, he lacked balance and poise of judgment and always gravitated toward extremes. Even in history, he is not a reliable and safe guide to follow, his want of horizon and broad outlook being painfully evident. Partly, this was owing to his bent of mind, which was essentially political. His violent denunciation of Ultramontanism, for example, is not the calm verdict of a scholar, but the one-sided, biased utterance of a partisan.

The present volume, the first instalment of the correspondence, contains letters to Newman, Doellinger, Gladstone, and other contemporary leaders of thought. Though not always interesting, they are very instructive, as furnishing the key to Lord Acton's intellectual development. Many of the issues discussed have lost their actuality and retain only an historical interest. Primarily this correspondence will appeal to the professional historian; but the casual reader may

glean from it a harvest of acute remarks on institutions and persons. Not everything, however, that Lord Acton says concerning the Church and the Papacy is edifying, and, seemingly, he is not overcareful about the truth of his statements.

C. B.

CHARRED WOOD. By Myles Muredach. Illustrated by Clinton Shephard. The Reilly & Brinton Co., Chicago. Pp. 316.

In these days of highly scented and often reeking fiction, a clean, wholesome novel full of adventure and fragrant with the breath of outdoor life is, indeed, as welcome as the first flowers in early spring. Such a story is told by the author of *Charred Wood*. And it is, let it be said at once, told in a charming way. The dialogue sparkles with bright flashes of kindly humor and the action moves along at a breathless speed. The plot, though not original, is well contrived, and its interest maintained to the startling denouement. From the outset the narrative grips the reader and tightens its hold upon him as it unfolds. While there is no real development and growth of the characters through the events recorded, the delineation is clear and sharp and true to life. The figures limn themselves distinctly on our imagination and stand out boldly in the memory. The sweet loveliness of the mysterious heroine easily eclipses the other drama.

There are, however, defects in the structure of the story. While there is a mystery, which overhangs and darkens the days of the heroine and Father Murray, we do not see a sufficient reason for this mystery itself; it is made to order, somewhat artificially introduced for the purpose of creating suspense, and unnecessarily keeps the reader in the dark. The suspicion that dims the fair name of the disgraced Monsignore should have been removed more quickly; remaining for several chapters, it lingers unpleasantly in the mind and leaves, even after the innocent man has been cleared, a nasty impression. The exalted office of the priest—this seems to be the thesis of the author—demands that he dwell in isolation and keep aloof from secular affairs; the moment he tries to be something else than priest, he invites misinterpretation of his conduct and impairs his sacerdotal influence. Of this Father Murray is a classical example; all his sterling qualities and guilelessness avail him nothing and cannot save him from malevolent slander, when he emancipates himself from the meshes in which he had allowed himself to become entangled, albeit from the noblest and purest motives. In him the author has drawn a magnificent and inspiring figure, dear to us because so genuinely human.

The controversial parts of the book (for the author is bent on instructing while amusing) are of great excellence. They are

wrought organically into the texture of the story and are required for its proper understanding. In its attractive form it will do more to dispel prejudice against the Church and the priesthood than many bulky and didactic tomes. We can hardly think of anything better adapted as a gift to a non-Catholic friend than this delightful and instructive mystery story.

C. B.

Literary Chat.

There are so many devotional aids for the Holy Hour that no spiritual taste need go unsatisfied. Father Frederick Reuter, the author of a volume of excellent *Sermons for the Children's Mass*, has arranged a small collection of *Readings and Reflections* which will undoubtedly approve itself both for private and congregational use. The *Readings* consist of stories, *legenda*, taken from approved writers, while the *Reflections* are made up of passages from the Fathers and Doctors of the Church. The former elements, relating as they do the "Manifestation of the Eucharistic Presence," serve to secure and hold the reader's or the hearer's attention, while the latter support a devotional attitude and spiritual converse with Jesus in the Host. The manual is issued in exceptionally good form by the Pustet Company (New York and Cincinnati.)

Around the World with the Children is a very delightful introduction to Geography, descriptive and physical. The child starts with its own immediate surroundings; is taught to notice and observe the various features of the locality wherein it lives; its physical needs of food, clothing, shelter, and whence these supplies come. Taken by the story from country to country, he will learn many things about the shape and size of the globe, the divisions of land and water, the various races of mankind, and so on. The narrative moves forward so smoothly, naturally, interestingly, that it is sure to capture and hold the little reader's attention. Beautifully illustrated, the book is as charming as it is instructive. It is a model of a sane method of introducing children to the study of a subject the importance and interest of which are too often obscured by the dry-as-dust manner employed by teachers who follow the geographical text-books. The author is Mr. Frank Carpenter, who has written a number of other studies of a similar nature. (American Book Company, New York.)

Speaking of pedagogical method reminds us of several other recent books which, while facilitating the learning process, stimulate the mental powers to that healthy activity whereon their normal development depends. One of these books bears the title *Everyday English Composition*, by Emma Miller Bolenius. Just enough theory runs through the pages to guide the student to the abundant and varied exercises, by the working out of which good writing is facilitated. An old boy who peruses such a book has a special reason for wishing to be young again, that he might unlearn some things and learn many others. The American Book Company issues this model class text, as they do likewise another sample of good pedagogy — the art of which is so often better taught than its science—in *Hamilton's Standard Arithmetic*. The latter contains three graded sections, each of the parts, as it moves upward, resuming and carrying forward its predecessor. The unfolding of the matter keeps just one easy step ahead of the developing grade of the pupil whom it thus stimulates and helps to better effort.

War literature is fast becoming a weariness to the spirit. Yet when a man of literary fame ventures on this field it is impossible to ignore his contribution in the matter. Hence, the two powerful pleas of the great Danish poet, Johannes Joergensen *(La Cloche Roland; Dans l'extrême Belgique.* Bloud & Gay, Paris.), for the cause of Belgium cannot fail to arrest attention and arouse interest. The author marshals his facts to the best and most telling effect. He possesses, moreover, a delightful diction, with just a flavor of decadence, not quite in keeping with the subject treated. Withal it remains a matter of regret that so much talent and literary skill must be wasted on such unpromising topics.

Two other publications of the same kind we must notice: De Wiart, *La Politique de l'honneur,* and M. des Ombiaux, *La Resistance de la Belgique envahie* (Bloud & Gay, Paris). They can hardly be expected to bring anything new, since the subject matter has been so frequently and thoroughly treated as to leave no detail or phase untouched. The presentment, however, is unusually strong and well borne out by an overwhelming number of pertinent facts. The first of the two takes a broader view of the situation and surveys in a rapid sketch the remoter causes that led up to the terrible conflict which played such dreadful havoc with unfortunate Belgium. Against the dark background of the horrors depicted, little Belgium's superb heroism shines forth the brighter.

It was a happy thought on the part of Father Garesché to publish apart the *Marian Poems* that had been contributed to the poetry contest which ran through the *Queen's Work* during 1916-17. Out of the three hundred poems submitted, forty were selected for publication in that periodical and these have been republished in a neat little brochure. Several collections of poems in praise of Our Lady already exist, notably of course Orby Shipley's *Carmina Mariana;* but the present gathering possesses a particularly timely interest, seeing that it contains tributes of praise from Catholic poets of the present day, offerings which are no wise less worthy than the songs of the past generations. The poems possess genuine merit not less in regard to thought and sentiment than poetic craftsmanship. This is saying not a little in view of the fact that most of these verses are cast in the difficult mould of the sonnet. (St. Louis, Mo., *The Queen's Work*).

John Ayscough has written some very beautiful things, notably *Grace Church Papers,* the story of his early life; but probably he has produced nothing quite so touchingly beautiful as *French Windows,* the story of a later aspect of his life. It is life in the villages of France, along the highways, in the homes of the lowly, in the abandoned chateaux of the opulent, in the ruined churches. It is life on the fringe of battlefields; life in the improvised hospitals where the wounded from both ranks of the contending belligerents lie side by side on stretchers or the straw-littered floors. It is life in the ancient cemeteries peopling with the recent dead from the trenches. It is the living experience of a priest mingling with the soldiery and the peasantry, conversing with the French widows and the orphans, aiding the dying and burying the dead. The sketches of scenery and the paintings of the manifold works of nature, are only surpassed, if at all, by the fine touches of character, and the reflections of human souls.

There are descriptions of unspeakable barbarity, destructiveness, cruellest vandalism. All these manifestations of frightfulness falling within the author's experience were wrought by the "Boches." The discerning reader will of course not forget that such unleashings of savagery are not the traits of any one nation. Barbarianism lurks just below the skin in most human animals and needs only the occasion to let it madly loose. The outrages committed in France and Belgium are fully paralleled in Mexico to-day, even as they were a few decades ago in the Phillippines, and a quarter of a century before that during a famous march to the sea through our own Southland. There is no

national monopoly of man's inhumanity to man any more than there is, thank God! of philanthropy and charity.

It may not be amiss to note that the volume entitled *French Windows* consists of the series of articles which were originally contributed by the author to the *Month* and which under the title *French and English* excited so much interest. (New York and London, Longmans, Green & Co.).

Students of theology who have made use of the English translation of Tixeront's *History of Dogmas* will welcome a little volume entitled *Apologetical Studies,* in which are comprised a translation of several theological conferences by the scholarly professor of the Lyons Catholic University. The conferences treat of the Trinity, the Divinity of Christ, and the Church. The second half of the volume contains an historico-theological tractate on the Sacrament of Penance. As is well known to students, the interest as well as the strength of whatever Dr. Tixeront writes is its historical content. He never severs doctrine from its factual origin and development. His work has therefore a distinctly apologetical value inasmuch as it shows the abstract truths in their originally and genetically concrete setting. (B. Herder, St. Louis.)

The *Report of the Proceedings and Addresses of the Fourteenth Annual Meeting of the Catholic Educational Association,* held at Buffalo toward the end of last June, is a valuable collection of papers relating to the various departments—College, Parish School, Seminary—of our educational system. Containing as it is does the discussion of experts on these papers, almost every aspect of educational ideals, subjects, and methods is presented, so that the whole forms a well rounded pedagogical manual. If the Association did nothing more than issue these annual reports it would have done splendid service in the cause of Catholic education. (General Office, Columbus, Ohio.)

The necessity which invents has provided for our soldiers in France doubtless many new things that are good, but probably few that are better than a short cut to the French language which will be found in the *Soldier's Service Dictionary* of English and French words and phrases. As the title page further informs us, the compact little pocket volume contains ten thousand military, naval, aeronautical, aviation, and conversational words and phrases used by the Belgian, British, and French armies, with their French equivalents carefully pronounced. There are likewise topographical symbols used in official charts, tables of weights and measures, and even the essentials of French grammar. Indeed it is hard to see how so much useful material could be packed within so small a space, or what was left out that ought to be in. Whilst the little thesaurus is meant primarily for our "Sammies somewhere over there in France," stay-at-homes who are looking for a short cut to French can hardly find more quickly what they want than in this little compilation. The author is the managing editor of the *New Standard Dictionary,* Frank H. Vizetelly, LL. D., and the publishers, Funk & Wagnalls, New York.

Books Received.

SCRIPTURAL.

COMMENTARIUS IN EPISTOLAS AD THESSALONICENSES. Auctore Fr. Iacobo-Maria Vosté, O.P., Lect. S. Theol. et S. Script. Lic., Professore Exegeseos Novi Testamenti in Collegio Angelico de Urbe. Accedit Appendix in decretum Commissionis Biblicae (18 Junii, 1915). F. Ferrari, Romae; J. Gabalda, Parisiis. 1917. Pp. viii—305. Pret., 7 *L.* 50.

IN THE FOOTSTEPS OF ST. PAUL. His Life and Labors in the Light of a Personal Journey to the Cities Visited by the Apostle. By Francis E. Clark, D.D., LL.D., author of *Old Homes of New Americans, The Holy Land of Asia Minor*, etc. With 56 illustrations and one map. G. P. Putnam's Sons, New York and London. 1917. Pp. xvi—418. Price, $2.00 *net.*

THEOLOGICAL AND DEVOTIONAL.

CONFERENCES FOR MEN. Intended in Particular for Holy Name Societies. By the Rev. Reynold Kuehnel. Joseph F. Wagner, Inc., New York; B. Herder, St. Louis and London. 1917. Pp. 279. Price, $1.50 *net.*

THE CASUIST. A Collection of Cases in Moral and Pastoral Theology. Vol. V. Prepared and edited by the Rev. J. A. McHugh, O.P., Lector of Sacred Theology and Professor of Dogmatic Theology in the Catholic Foreign Mission Seminary, Ossining, New York. Joseph F. Wagner, Inc., New York. 1917. Pp. viii—312.

MÈRE MARIE DE JÉSUS. Foundress of the Little Sisters of the Assumption, Nursing Sisters of the Poor in Their Own Homes. Adapted from the French. Preface by Cardinal Bourne. With portraits and other illustrations. Longmans, Green & Co., London and New York. 1917. Pp. xi—184. Price, $1.10 *net.*

DE SYSTEMATE MORALI DISSERTATIO ad usum scholarum composita. Ludovicus Wouters, C.SS.R., Theologiae Moralis et Pastoralis Professor. Editio altera, ad novum jus accommodata. Prostat apud auctorem, Wittem, in Hollandia. M. Alberts, Galopiae (Gulpen–Holland). 1918. Pp. 51. Pret., o flor. 25.

APOLOGETIC STUDIES. The Trinity, Jesus Christ, Penance. By the Very Rev. J. Tixeront, S.S., D.D. Authorized English translation. B. Herder, St. Louis and London. 1917. Pp. 183. Price, $0.75.

CATÉCHISME DE PERFECTION CHRÉTIENNE ET RELIGIEUSE. Renteria, Guipuzcoa (Espagne). 1917. Pp. 181.

PHILOSOPHICAL.

AMERICAN CIVIL CHURCH LAW. By Carl Zollmann, LL.B., Member of the Bars of Illinois and Wisconsin. (Vol. LXXVII — Whole Number, 181 — of *Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science of Columbia University.) Columbia University Press or Longmans, Green & Co., New York; P. S. King & Son, Ltd., London. 1917. Pp. 473. Price: $3.50; cloth, $4.00.

THE GOSPEL OF BUDDHA. Compiled from Ancient Records. By Paul Carus. Illustrated by O. Kopetzky. Open Court Publishing Co., Chicago and London. 1917. Pp. xx—311. Price, $1.00.

REALITY AND TRUTH. A Critical and Constructive Essay concerning Knowledge, Certainty and Truth. By John G. Vance, M.A. (Cantab.), Ph.D. (Lov.). Member of the British Psychological Society, Professor of Philosophy at Old Hall. Longmans, Green & Co., London and New York. 1917. Pp. xii—344. Price, $2.50 *net.*

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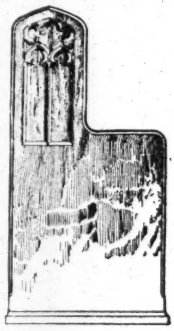

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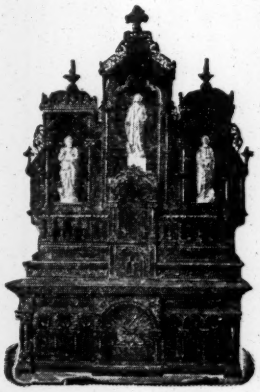

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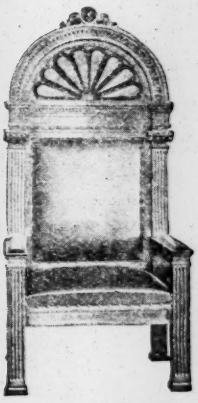

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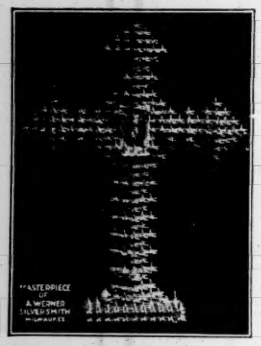

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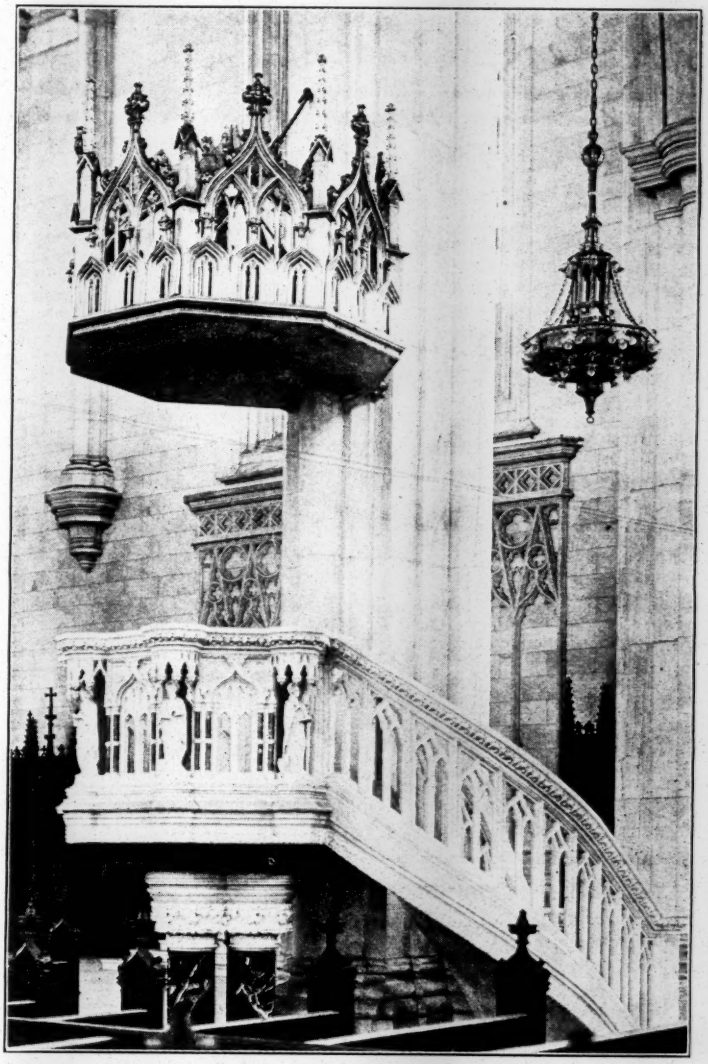

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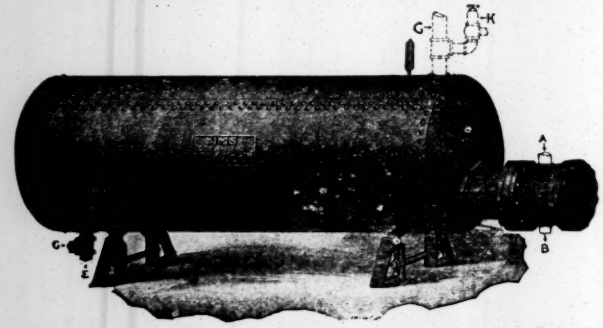

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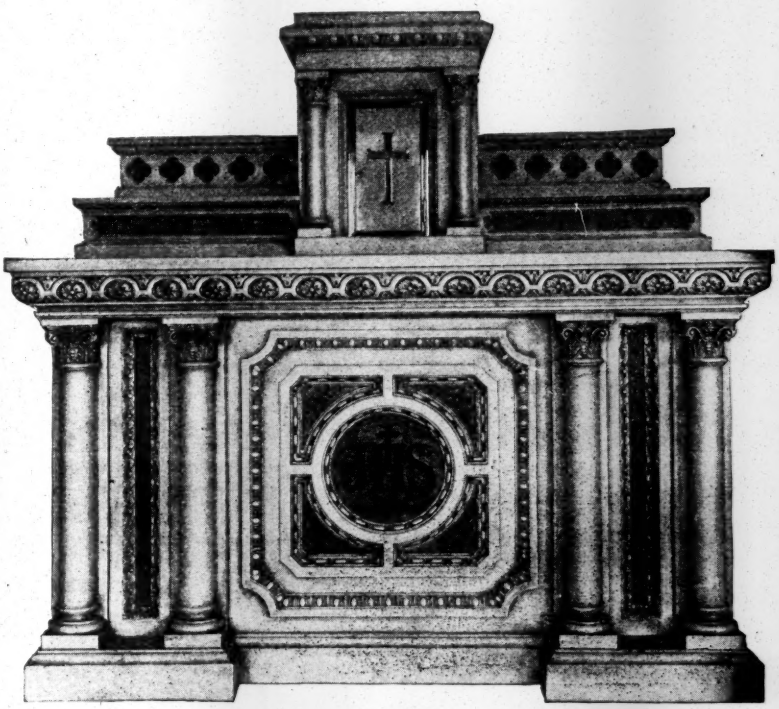

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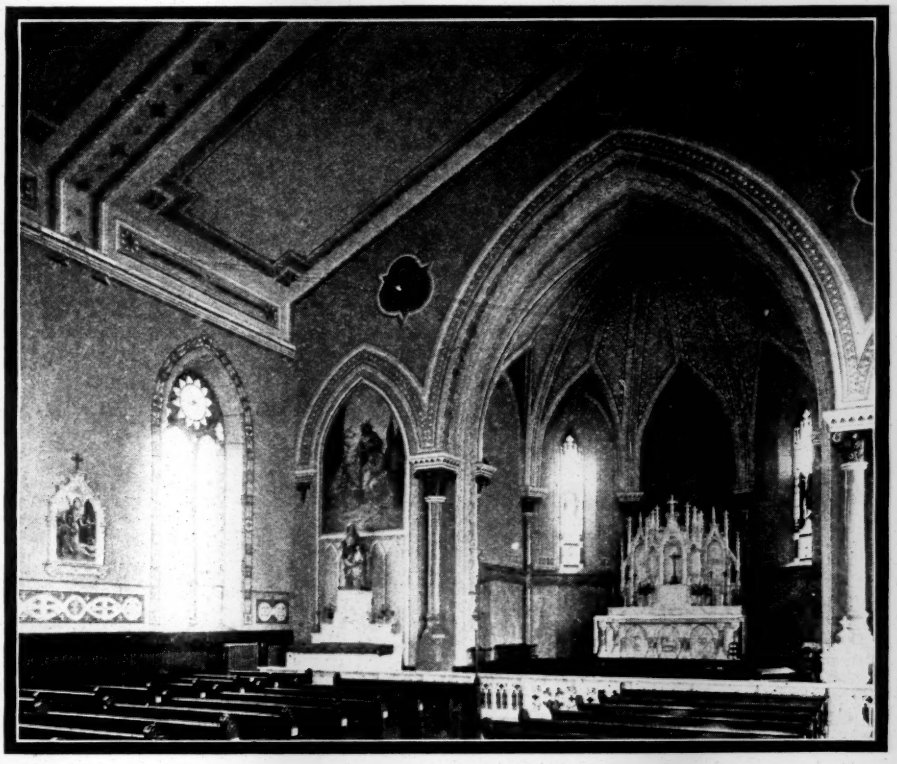

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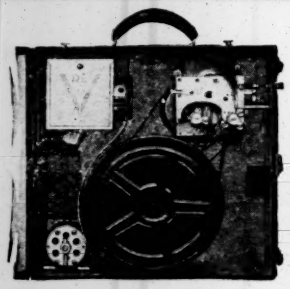

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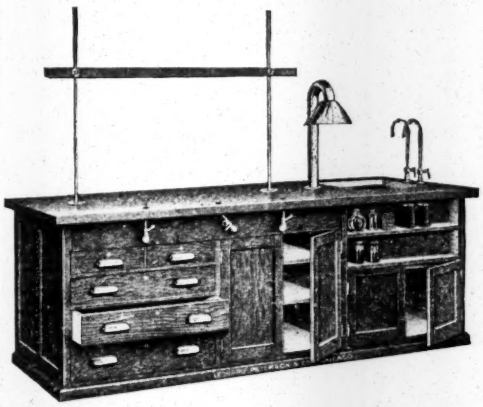

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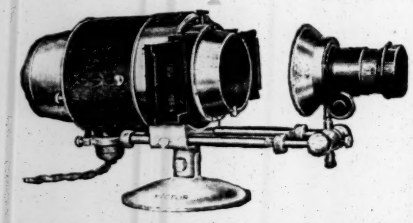

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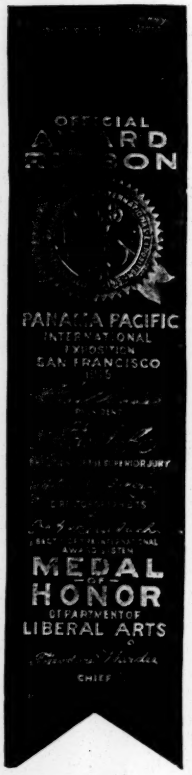

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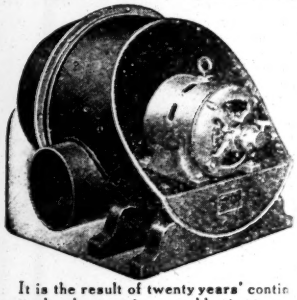

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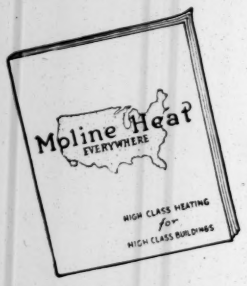

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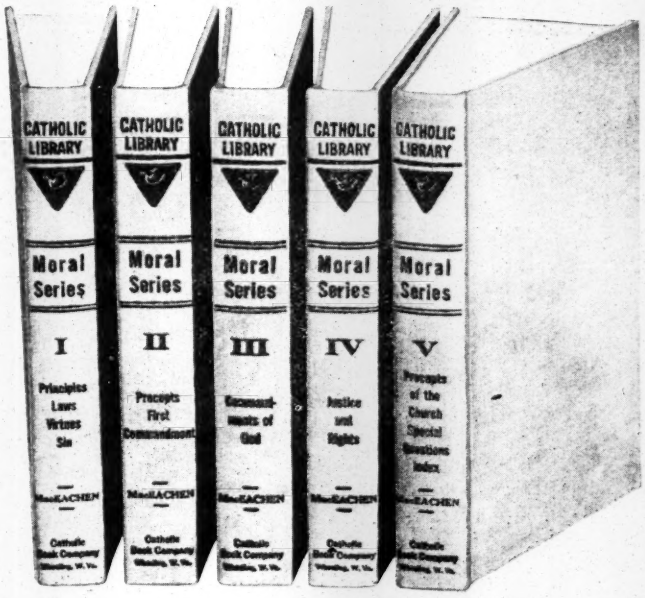

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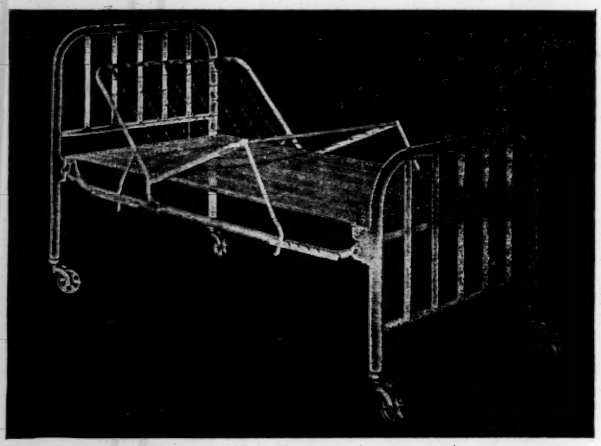

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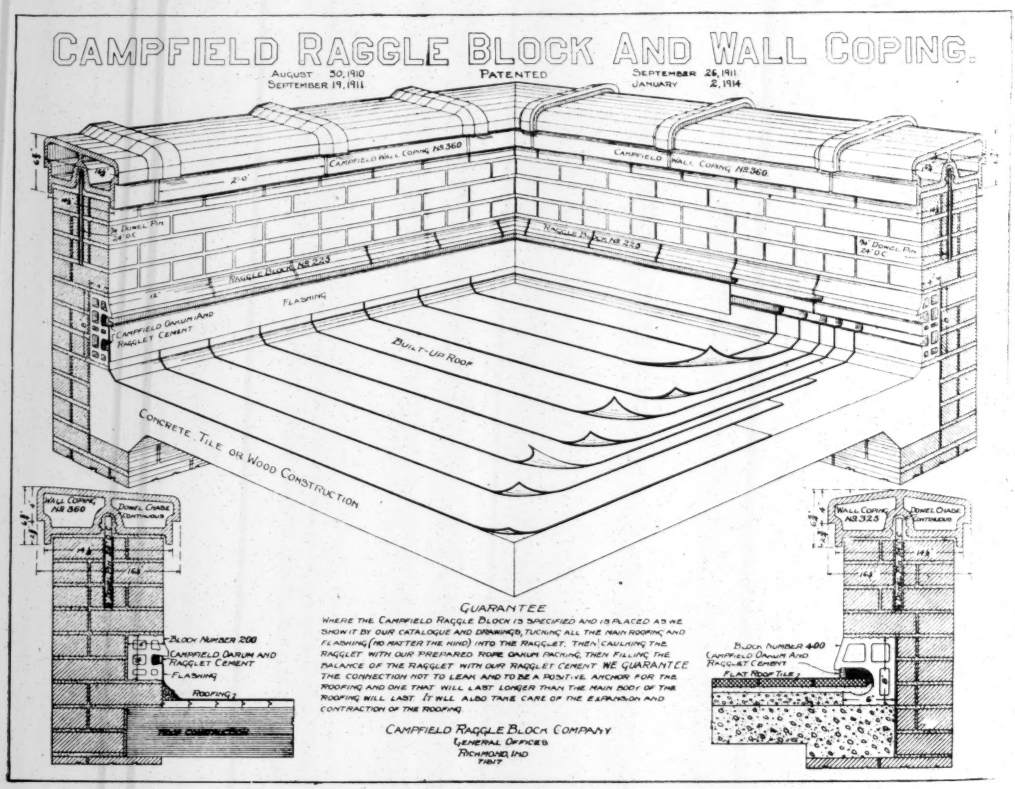

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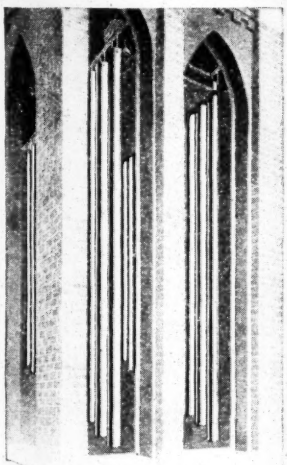

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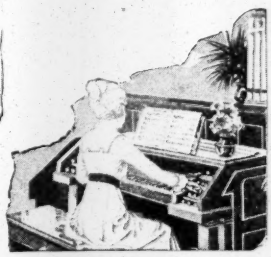

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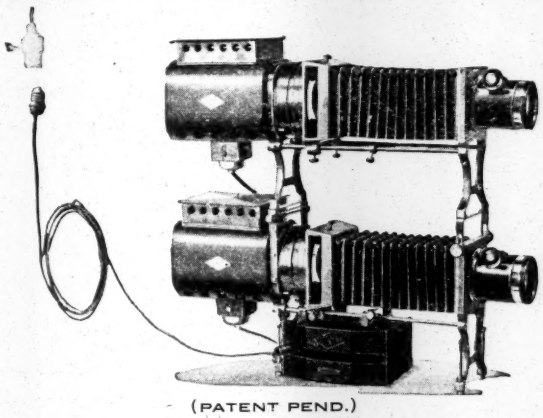

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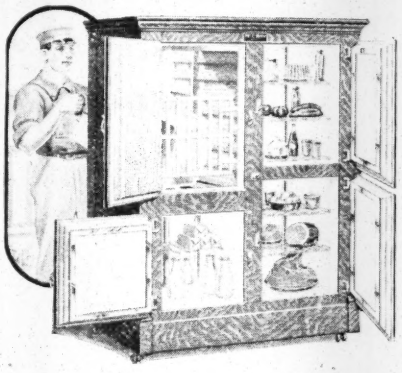

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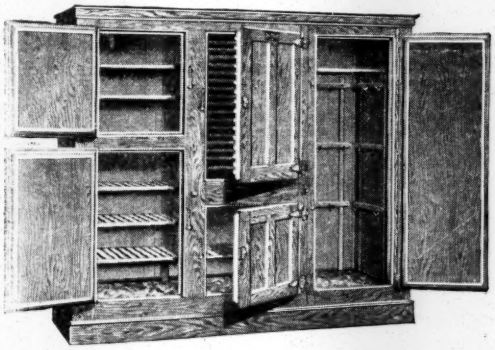

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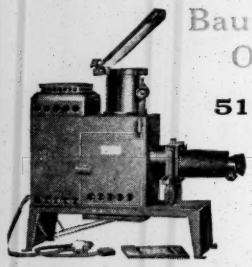

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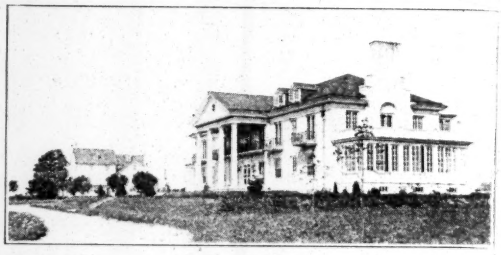

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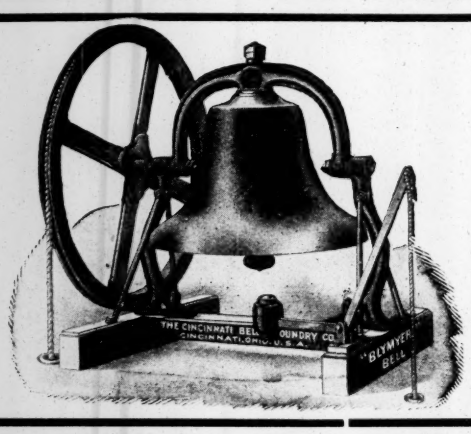

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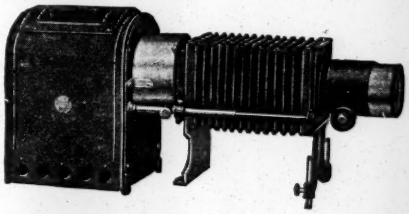

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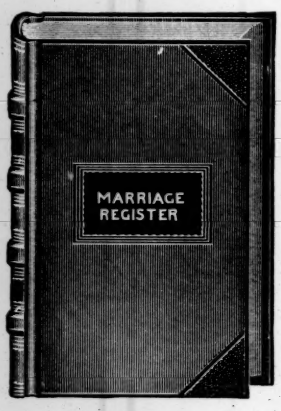

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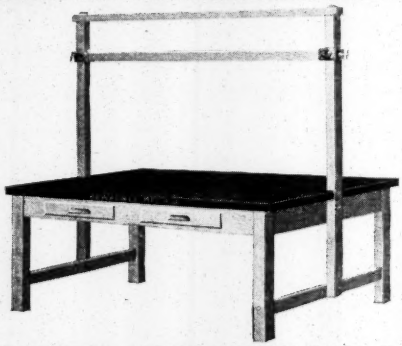

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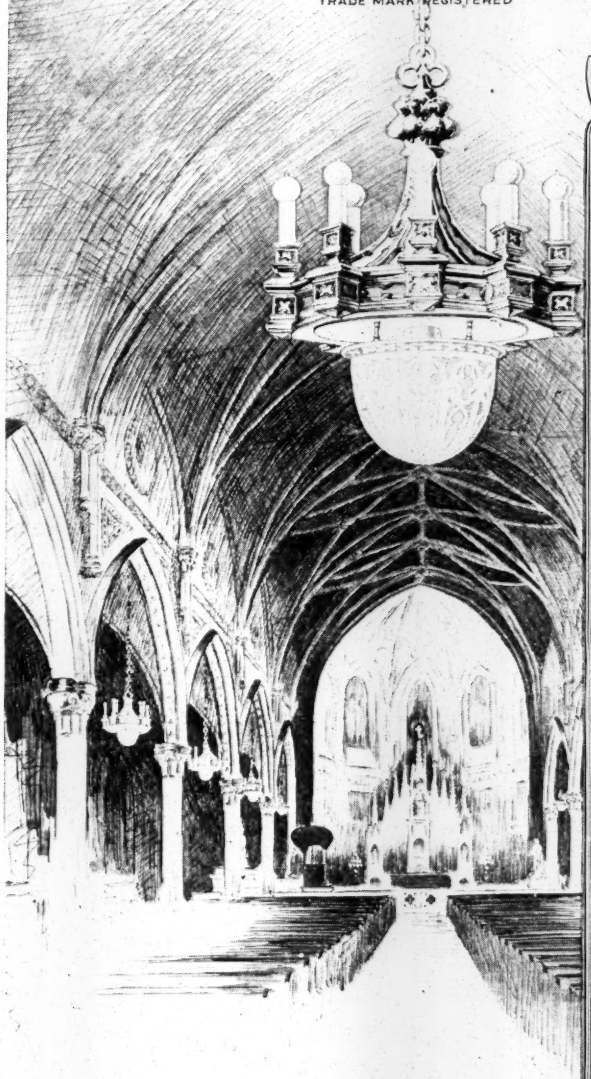

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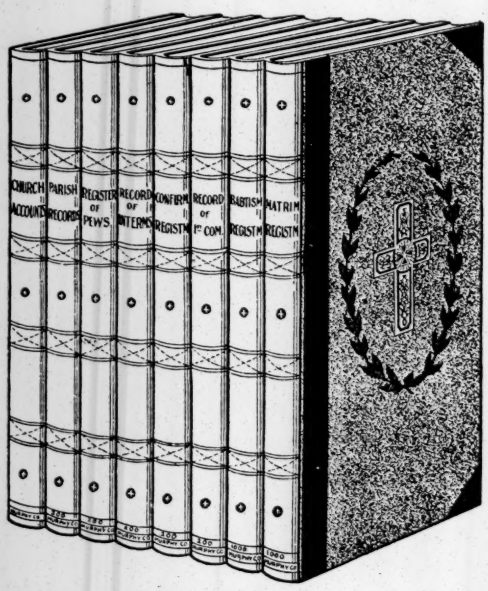

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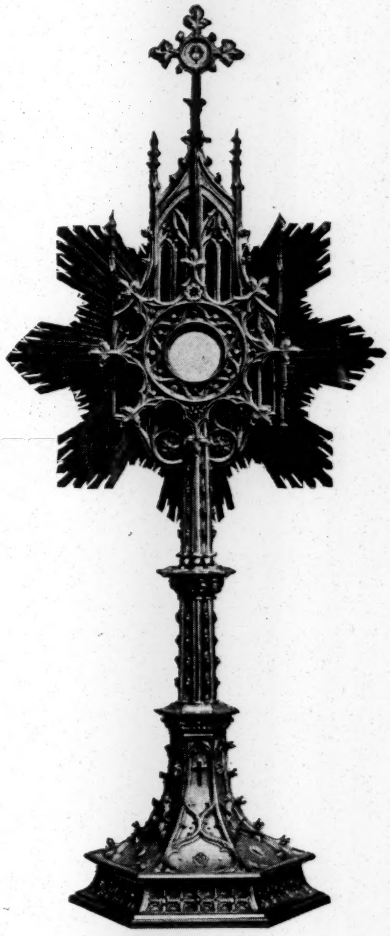

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